

# Erasmius of Roterodame to the

Ryght reuerende Byshop and mooste excellent  
Prynce of Traiecte Philip of Bur-  
gundye: sendeth grecyng.



Ibeit in these monethes: feldes lye here  
and there bare and baccin, mooste honourable prelate, yet  
there is no tyme of the yeare but the feldes of Ictuyng  
byngynge forthe one profitable croppe or oþer: so that there  
is none so rugged a wyrter, but some pþofytte acylsch of  
the feldes wherin good studyes are sowen. We chynketh  
it standeth with indifferenth reason than, that a great por-  
cion shold be cut therout and geuen to the Bisshop as the  
chiefe ploughman of this husbandrye. For whete to oure pouers we laye oure  
helpynge handes to the furtheraunce of the gospell, we in some partie serue the  
turnes of the office that you ought to care for. In consideracion wherof I haue  
doen this so muche the more wyllynglye, because the Argument of this mattier  
selue prouoked me therunto. For I haue expounded by waye of Paraphrase,  
the two epistles of Saint Paule to Tymoþie, and the one to Titus: wherun-  
to I haue added, as it were in stede of a þerkyng ende, that, that he wroote to  
Philemon, because it shold not be leste alone vndoien, byngynge the hynderniost,  
which though it create not of lyke mattier as these other doe, yet there is nothing  
in Paules wyrtinge, that perreigneth not to the offyce of a bpþhop. For in these  
three former Epistles he papuleth out after a wondrefull maner and setcheth  
forthe the ymage of a ryghte and a true Christian prelate: and what qual-  
ties and gyftes it behoueth hym to be garnyshed withall that is called to this so  
arduous a traþayll: and what his duccies are to doe that taketh that offyce in  
hande. For how harde a mattier it is, to plaine the partes of a blamless bpþhop,  
and on the other syde, howe pernicious a daungier it is to the ordynng of man-  
nes lyfe, to haue a corrupte heper of the lordes bocke, it is euidentre apparent  
in that, that Paule geneth commaundement of no thing more iustauntre, nor  
more carefullly than he doeth of it. For how often reheateth maketh he of alwaye  
one thing, and howe often bateleth he in þ same mattiers that he speake of afoie-  
howe many tymes doeth he beseeche, charre, and aduise by al that holy is, nowe  
þy speache newe by promyses, nowe by feare alluyng the people with the  
example sondryne of hymselfe and sondryne of Christ. Nowe syng Paule was  
so affrayed of their quayling, whome he had instructed by his owne teachinge,  
whome also he had ordained by the laying on of his owne handes, & had sear-  
ched and throughly tryed their faithfulness and integrtie by so manny auncient of  
wares: howe muche more daungier is it at this daye to committ an office of so  
worghyng importance vnto any man at aventure without good aduiselement.  
In tymes past every citie had a resident bpþhop of his owne, and yet in those ci-  
ties holwe small a porcion of folkes were therre that professed Christes

And besydes that, in thos dayes the bloude of Ch; st was yet in feruent reme-  
braunce in mennes hertes, because it was but lately blode. And the heauely sy-  
er that was geuen men in baptisme, was yet flamyng hooce: whiche thinges I  
can not tell howe they bothe seme to be colde at this present in our conueracio.  
For these causes sake, a Byshop had not onely the charge and ouerstryght of a  
fewer than nowe, but also of suche as were obdyent without compulsion. He  
thynketh it therefore, a matier of muche more difficultie, at this daye to playe  
the farrhfull uncorrupte byshop: not onely for that, that one man hathe the au-  
tochrie ouer so many countes, but muche more in that the moost parte of them o-  
uer and besydes the dispensacion and teaching of the gospell, whiche is þ chie-  
fest and the very peculiare office of a Byshop, are burthened with the adminis-  
tracion of seculare offices. But it is a wondrouss matter to talk of, how euill  
the woldre and Christ agree one with the other, and how harde a shinge it is for  
heauenly busynes and woldre affaires to be at one concorde. Then seyng it  
is a great weyghtre mattier to doe either of them bothe as it shoulde be, that is  
to saye, eþther to be a good byshop or a profitabile prince: what a busye piec of  
worke is it for a man that is tangled bothe the wapes, so to ordre the mattier,  
that he leue no parte of his office vndone, eþther touching his spiritual charge  
or his temporall autochrie: so to content his mo; tall prince, that he offendre not  
the prince immortall: and so to be in fauour w the courte, that he come not out  
of fauour in heauen. In tymes past who soever toke the office of a byshoppon  
him, must out of hande haue prepared hym selfe wyllyngly to abyde al stroynes  
of persecutions. Indyet it passeth my knowledge to saye whether there be more  
danygier in the tranquillytie of the woldre that now goeth, in case it be a tran-  
quilltie, or in the stormpe tempestes of those dapes. And althoughe by reason  
of altring the state of thinges, it is not possible that the maner of blysing a by-  
shops office shoulde be throughtly in al thinges alwayes after one sorte. And  
yet the shing is not to be bitterly condermned that varieþ from the example of  
that age, nether the mutabile changeinges of humayne mattieres doe alwayes  
permitte a byshop to byynge to passe the shing that he thinketh best to be doen:  
lyke as a Master of a shyp that is bothe experte and vigilaunt doeth no good  
sonstymes with littyng at the helme, but is caried awaie as the wynde and we-  
ther wylle: yet not withstandyng he shall goe the lesse out of the wape, from the  
syncre percyte image of a good byshop, that wyl haue this forme of Paule,  
as it were a certaine directorie alwayes before his eyes. Lyke as a stoute go-  
vernour of a shyppe, albeit he be dryuer patforde to goe sonstricte a great deale  
out of his right course, doeth not let his eye besydes þ compasse and loode sterre  
for all that, lest he shoulde chaunce to goe quiche out of his ame all together.  
And althoughe a man can not doe as Paule did in al thinges, yet it is somewhat  
þt he folowe his example in some thinges. And who so wyl endeuour hymselfe  
to thos things that are þ best to be doen, shal not fail of the forewardenes of  
Christes helpe, whose vicegerent your lordeshyp is, and without his helpe all  
that men goeth aboute is but vayne. Fare ye well.

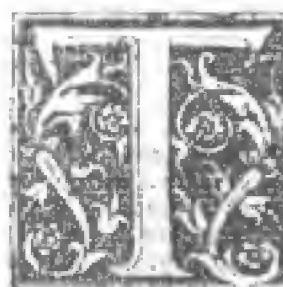
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The

# The Argument vpon the first

fol. 16

Epistle of S. Paule vnto Tymothie by D.  
Erasmus of Roterodame.



Tymothies mother was a Jewe bothe, howbeit she was a christian, and his father was a Greke. This Tymothie being an honest manerly towarde yonge man and well learned in holy scripture Paule chosed to be a ministre: and yet bycause of þ Jewes he was compelled to circumcishe him. And forasmuch as he had committed vnto Tymothie (as he dyd also to Titus) the cure of those congregacions that he coulde not goe to himselfe, he instituted him in the office of a bþshop and in the dysciplyn of the congregacion, geyning him not admoniscons as a dysciple, but as a sonne and as a felowe in office. And to thintent he myght doe so with the more autorite, he doeth often vindicate the autorite of Apostle Hyp. vnto him selfe. Paule admonisheth hym to recete suche as woulde bynghe in Jewyshe fables, and to teache those thinges that pertayne to fatthe and charitie. Than, forasmuche as þ ordre of a citie and tranquilltie of a commune wealthe dependeth of the autorite of princes and magistrates, he woulde not only not have their autorite ( though he were Ethnykes) contemned of the Christianes, but also commaundeth them to be prayed for. He prescribeth what is comely bothe for men and for women to use in the open congregacion. He paynteth out what a bþshop shoulde be and his householde. These he treateth of almoost in al the thre firsþ Chapiters. Than he warneth hym that he receave no Jewyshe fables, and speacheth of choyse of meates and forbydnyng of mariage. And than he teacheth him straightwaines how he shoulde behaue himselfe towarde olde men, towarde yongmen, towarde olde women, towarde yongwomen, towarde wydowes as well riche and poore as those that ought to be louide of the commune strokis of the congregacion; towarde the yonger women and towarde suche as be as yet of suspecte age. Furthermore he prescribeth vnto him what he must commaunde to Maisters, what to seruauntes, what to tyche men, admonyshing hym to recete with all possyble meanes contentious sophisticall questiones, that haue nothing but a hayne shewe of leaþyng. This Epistle

he wrote from Laodicea by Tychicus the  
Beacon.

Thus endeth the  
Argument,

222.ii. The

# The paraphrase of Erasmus vpon the first Epistle of S. Paule the Apostle to Timothee.

## The first Chapter.

¶ The first.

S. PAULE AN APOSTLE OF JESUS CHRIST, by the commision of god our saviour, and losht his  
LIFE WHICH IS OVER HENCE. UNTO TIMOTHEE HIS NATURAL SONNE IN THE FAITH. GRACE, MERCY & PEACE FROM GOD OUR FATHER, AND FROM THE LORD JESUS CHRIST OUR SAVIOR. AS I HAVE  
COUGHT THE TO ABATE CYRILL OF EPHESIUS (WHEN I DEPARTED INTO ASIA THENCE) JOHN TO BE, THAT  
THOU COMMUNICESTONME, THAT THEY TALKOME NO STRANGE BOASTING, NEITHER GLORIFYING, WHICH IS BY FAITH  
FOR THE ENDE OF THE COMMANDMENT IS, LOVE OUT OF SPURE HEART, AND OF A GOOD CONSCIENCE,  
AND OF FAITH. UNFAVOURABLES FROM THE WHICH THINGS, BECAUSE SOMM HAVE SCORNED THEM AS IF  
BEING DUNGEONERS NOT WHAT THEY SPEKE, NEITHER WHETHER WHEREOF THEY ADVISE.

¶ The chal-  
lengement  
of god our sa-  
vior.



APOLE AN APOSTLE AND MESSAGER ILL ANY MAN  
WOULDE SUSPECTE THAT I GOT ABOUT ME MYNE OWN BUSYNES OR  
HUMANPE AFFAIRES, AND NOT A MESSAGER OF MOSES OR ANGE  
OTHER MAN, BUT THE MESSAGER OF JESU CHRIST, WHICH BEING  
SENT OF LATE IN HIS OWN PERSON UPON HIS FATHERS MESSAGER,  
DRO FAITHFULLYLY SHYPHE THE BUSYNES OF HPM THAT SENT HUM.  
AND AS SO ME I COKE NOT THIS MESSAGE UPON ME ON MYNE  
OWNE HEAD, NEITHER RECEAUED IT OF MAN, BUT WAS NOT ONELY  
CALLED UNTO IT BY THE APPOINTMENT OF THE EVERLASTYNG GOD, BUT I WAS ALSO DYP-  
TEN PERFORCE UNTO IT BY HIS COMMANDMENT AND AUTORTIE; IN SO MUCHE THAT IT  
WAS NOT IN MY CHYSE TO CHYSE MYNE HANDES OF THAT OFFICE, AS PAYNUEL AS IT IS,  
WHICH WAS ENTOYNED UNTO ME UPON THE AUTORTIE OF GOD, THE ONELY AUTHORITE OF ALL  
OUR SALUACIION. FOR WHAT SO ETHER THE SONNE HATH ENTOYNED VS BY THE FATHERS AUT-  
ORTIE, THAT SAME DOE I TAKE AS ENTOYNED OF THE FATHER HIMSELF, BY WHOM WE  
ARE ALSO BOUNDEN UNTO HUM FOR OUR SALUACIION: AS WELL IN THAT WE ARE REDEEMED BY  
HIS DEATH FROM ETERNAL DESTYCHON, AS ALSO IN THAT WE ARE UPON HIS MIGHTY HELPE  
DELPUERTED FROM THE RAGEYNG TEMPESTES OF AFFICTIONS. FROM THE WHICH ALBET OUR  
CHAUNCE BE NOT SO TO BE SET AT LIBERTIE FOR A TYME, YET THERE IS NO CAUSE WHY WE  
WOULDE DOUBTE OF OUR SAFE PRESERVACION, HAURINGE CHRISTE TO OUR PROTECTOUR,  
WHOM THE FATHER HATH APPONTEED TO BE BOTHE THE EXAMPLE AND AUTOUR OF OUR  
MOOST CERTAYNL ASSURED HOPE. FOR IPIKE AS HE WHAN HE WAS WHYPPED AND HAN-  
PLED TO THE CROSSE SUFFRED CORPOREAL DEATH, HOWBETH HE ROSE ANON AGAINSTE TO LYFE THAT  
NEVERT SHALL DYE: EVEN SO WHAN WE HAUE BENE OPPRESSED WITH PRESENT SOROWES OF  
THIS WORLDE, HE SHALL ONE DAYE RESTORE VS ALVYNG AGAINSTE TO THE SAME IMMORTAL-  
TIE. FOR THIS RESPECTES SAKE, PAULE BEING STRENGHTENED THROUGHE HIS AUTORTIE  
AND MAINTENANCE, AND AN IRUINCIBLE APOSTLE WRITTEN UNTO TIMOTHEE, HIS TRUE  
NATURAL SONNE: WHO I HAUE NOT CHOSEN QUOD HE OUT OF AN OTHER MANNES FLIKE,  
BUT I BEGAT HIM MY SELFE OUT OF THESE BOWELS OF MYNE, THOUGH BY GO: PEL, WHIH HE  
WAS PET A STRAIGTER SON OF CHRIST: A HE SO; HIS PARTIE IS SO LIKE, & SO EXPRESSLY RESEM-  
BLITH THIS FATHER OF HIS, IN MEDALSINES & SINCERITIE OF FAITH & PURE TEACHING OF THE  
GOSPEL,

gospell, that it appeareth by evident mater in dede, that he is no suche as maye  
be doubted whether he be myne or not, but that he is my natural very owne  
doubted bogotten sonne, and therfore a great deale more dearely beloued vnto  
me, thā þt I had gotten hym of my bodily substance after the communie maner  
as men doe . The bodily substance begetteth chilðen that shall lyue but a  
whyle, but by the gospell are we borne to lyue alwayes and never dye. If paten-  
tes haue a moxe peculiare and a never hattie loue, to suche of their chilðen as be  
mooste lyke fauoured vnto them than to other, and therby doe as it were knowe  
them surely to be their very owne : howe muche moxe lust cause haue I to loue  
this sonne, whome I begare vnto Christ through the faische of the gospell, and  
in whome I beholde the syncretic of my faische borne new againe as it were.  
In the  
faith.

Let the Jewes make boaste at their pleasure, for geating eyre companion of o-  
ther as a childe gotten by adoption to their Moses: I boaste that I haue got-  
ten suche a sonne as this to the saythe of the gospell and vnto Christ. For it is  
expedient that the Jewes synagogue shoulde from hence forþe gne ouer bea-  
ring of chilðren. And it is tyne, that the Gospell speake forþe his frufulnes  
of faisch abrode in to the wholle vniuersall woulde. Howe than lyke as I haue  
manysfolde causes to boaste of suche a sonne, mismitche as I maye safelie com-  
mitte vnto him the office of gospell preachinge ; even so I lyuke there is no  
cause why he shoulde repente the hauring either of suche an Apostle, or of such  
a father. I haue committed a parte of myne owne office vnto him, howbeit god  
hath gne me autoritie thus to doe, soe as he can stande in no doubtes touching  
the charge of the congregacions appainted by me, onles peraduenture he op-  
fursteth the autoritie of god . Howe what shoulde I beyng a mooste louyng fa-  
ther wþþe vnto so entirly a deare beloued sonne, what thinges elles, than the  
same, that the supreme government of our ipse woulde haue vs to be ryche & ab-  
plentifulous of, and in the whiche he woulde sayne haue vs to grawe stonge dai-  
lye more and more, vntyll we be graven vnto such a state as Christ may boun-  
chesake to knowe vs for his owne lawfull brethren: Therfore I wþþe Grace  
vnto him, that he maye perfylly vnderstande, that all faulþfull belouets are  
saued by the free benefite of Christ without helpe of Moses law. And not onely  
grace, but mercie also to be alwayes ready with present helpe to succour hym  
in his trauple amonoge so many daungerous mutacions of thinges . So I  
am not all ignorant, what combrous stormes the lyfe of such as be preachers  
is embaugeted withall . Fynally, as it is the properte of our pofession , I  
wþþe him peace and concorde: and that he looke not to receypte these benefites of  
the wþþe, whose succours are but barne: neither of Moses, because it is a per-  
nicious mater to haue any trusse in his shadowes , sence the true lighe of  
the gospell shone clearly forþe: ne yet of any other mortall man, but of god  
the father, who forsaketh not those that faithfully trust in him : a of his sonne  
Jesus Christ our lord, who lyke as he hath all thinges communitie with the fa-  
ther, eue so he sayleth not to helpe thosc, that haue ones wholy committed them  
selues vnto his fidelite, as faulþfull seruauntes that depende all together of  
suche a maister as nene is to be compared vnto him either in goodnessse or po-  
wer. Thou knowest, naturall deare sonne, what hertly burly we had, and what  
daungeres of our lyfes we were in, to wþþe some congregacion vnto Christe:  
and it is not vñknowen vnto the holwe diligencelye the false apostles wachte  
in every place, & gae about to dwelle vnto Moses, those lately entred vng-  
lings

26 I de-  
soughte.

## The paraphrase of Crasmiss vpon the first Epistle

linges whom we haue gathered together vnto the gospel; & so; none other pur-  
pose, but to get a flocke of dysciples to them selues, and to be had in estimation  
among the commune people. And as for me, my studie is to enlarge the domi-  
nions of the gospelles possession to the vittermost of my power; so that never-  
theles we mayntayne that, that is all ready gotten. To be shorte, for as  
muche as we can not be personally present in all places, we must needs accom-  
plishe that, whiche is behynde, partly with sendyng of Epistles, partly by the  
ministrie of felowe officets. In consyderacion wherof, at such tyme as I went  
againe into Macedonia about the necessarie affaires of the gospel, because the  
Ephesians shoule not be utterly destitute of me, I left the there euē as my selfe,  
to haue the autorite as a notable vicegerent in so excellent and so paynfull an  
office. Thou seest the generall sorte of men wonderfullie enclped bothe to su-  
perstition and vnto curiositie: notwithstanding the glorie of the gospel is  
so muche the more highly aduaunced. And again, there be aduersaries so many  
and so cruell, that we had nebe to set both fere fast to the grounde (as they saye)  
that we stonde stronglye against them. Wherefore, the thing that whan I went  
thence I required the to doe, the same being now absent I ellsone beseeche and  
praye the to doe: that is, that thou warne some corrupte apostles there,  
whose names I passe ouer abysmedly at this tyme (lest being therby prouoked  
they ware moxe chameles) that they desye not ne subuert the pure doctrine of  
the gospel that we taught to the Ephesians, with their new doctrine. And on  
the other parte, warne the faithfull flocke before hande that they gette not sight  
ear nor intendaunce to suche false apostles to their owne perill, for they teache  
not those thinges that auayle to eternall saluacion, and are woxthye the gospel  
of Christ, but cloute in a sorte of vnfruyfull Jewyshe fables, touching the su-  
perstitious constitutions of men, which auayle not a tote to true goblynnes: & of  
a perplicke ordre of pedigree rebeard from grandefathers, great grandfa-  
thers, and great great grandefathers, as though the gyfte of saluacion taught  
in the gospel, were derived vnto vs by corporall lynage descending from a sorte  
of degrees of sondry auncetours: and not rather by heauely goodnes pouered  
once vniuersally vpon all them, that embrace the foyth of the gospel. And this  
gease they preache not to the glorie of Christ, but partly that they them selues  
maye be had in p;ye amoung you to be commynded so; noble doctours: partly  
to the intent, forasmuche as the gospelles doctrine is playne and simple, eyther  
to be taken so; so muche the greater learned men, because they can cloute in a  
maignye of doublefull difficultes that never can be made playne, and a sorte  
of riddles that haue no exposition: as though those thinges were not mooste  
beste that ate moost playne. The gospel bryngeth saluacion to the beleuer in a  
small rowme: But this kynde of mennes doctrine bryngeth in question vpon  
question, and not onely is nothing auayleable vnto heauenly godlynes, that  
God geueth vs through the faythe, but also it turneth vp syde downe the chyse  
poynt of the gospelles religyon. Whosoeuer beleueth purely, passeth not vpon  
questions. And he that knytteh and unknitteth the knottes of questions, what  
other thing doeth he teache men but to stande in doubt? Curiosite of questio-  
nyng is an aduersary to fayth. If they beleue God, what a doe haue they to  
quarell with his propynnes? If the faythe and loue of the gospel geue saluaci-  
on without muche a doe, to what purpose are mernes phantasies myngled in  
all, as cuttyng of the foxeskynne, walmyng of handes, chyse of meates and  
obscencion

That thou  
commaunde  
some.

obsecuacion of dapes? They make haunt vnto you, that the lawe was geuen  
of god: and yet chose that teache it, teache it moze greuously than leatnedly, and  
understande not the summe nor the ende of the lawe. & hereto shoulde a man la-  
bour for saluacion by meanes of so many wicy obsecuacions, seyng he mape  
let them alone and aby staight waye to the pypke it selfe? That ma is conyng-  
ly learned enough in Moyses lawe, that hathe attayned the effectes of the law.  
To be brefe, the thing that comprehendeth & accomplishith al the whole efficacie  
of Moyses lawe in a shorte summe, is loue, in case it procede from a pure herte  
and an upright conscience and an unspotted faith without holownes. A perfite  
sincere loue telleth a great deale ryghtelyer, what is to be doen, than any con-  
stitutions, howe many soever they be. In case this loue be present, what neede  
the prescriptes of the lawe? ys it be not present, what auappleth the obsecuacion  
of the lawe? An humayne loue, because it is many times blotted with affections,  
standeth many tymes with a corrupte conuersacion, and somtymes compre-  
hendeth not a full entier trust in god. But the Evangelicall loue is of this proper-  
tie, that it never deceaueth, never wauceth, and can never ceasse from dorynge  
godly. For it geueth respecte to none other purpose but to the glorie of Christ,  
and comoditie of his neighbour: ne dependeth of any other but onely of Christ.  
Of this pycke foxasmuche as some myssle, therfore in dede of the sute doctrine  
of Christ, they strake abrode vayne smokes a myssle of Jewishe questions, to  
thentent they might seme gaye doctours of the law and set out them selues with  
vayne babylng, whan they understande not for all that the specialties of those  
stinges that they speake of, nor wherof they affirme. For all the whole lawe of  
Moses, although it be otherwysse dyuerse and diffuse, is collected into Christ  
alone. Than seyng the lawe selfe applyeth vnto Christ, it is Name for a man to  
professe him selfe a doctour of the lawe, that interpretteth the lawe contraray to  
Christes mynde. Howbeit we speake not thus, as though we condemned p. law  
of Moses.

We knowe, that the lawe is good, ys a manke it lawfull? knowynge this, how that  
the lawe is not geuen vnto a ryghteous man, but vnto the unryghteous and vnbiedient,  
to the vngodly and to synners, to vnboly and vncleane, to murthrees of factres & mur-  
thers of mothers, to manslaers, to whormongers, to them that despise thenselues which  
mankynde, to menstealers, to liars, to perjured, and ys there be any other thing that is to  
tracy to the holsome doctrine accordynge to the gospel of the glorie of the blessed God.  
whiche gospel is committed vnto me. And I thancke Christe Jesu our Lord, with hart  
made me stronge: for he countred me crut, and put me in offce where as before I was a  
blasphemer, and a persecutor, and a tyraunt. But I obtained mercy, because I byt rig-  
nourouslye thowte vnbetele. Neuerthelesse, the grace of our Lorode was exceedinge ab-  
oundante with farr and loue whiche is by Christ Jesu.

We dor bothe knowe and acknowledge, that the lawe is good onles it be vn-  
lawfully vsed. And he is an abusour of the lawe, that expoundeth it otherwysse  
than it meaneth it selfe. The chieffest purpose of the lawe was, to lede vs vnto  
Christ. So that he turneth the lawe, whiche is good, into his owne destruction,  
that by the lawe draweth folkes awaye from Christ. And he that dyscerneth  
and espith in what behalfe the lawe that was geuen but for a synne) must geue  
place to the gospele, and in what parte it oughte to continue in his perpetuall  
strength: he that understandeth after what sorte to applye the grosse lettere of  
the lawe vnto the spirituall doctrine of the gospel: and he that perceaueth, how  
they whome Christ hath redemeid with his bloude from the riualye of synne.

The ende of  
the lawe is  
loue.

the i.  
good.

## The paraphrase of Erasmus vpon the first Epistle

and doe more vpon their owne accord at the motion of loue, than Moses lawe appointeth, haue no rede of the feare nor admonicion of the lawe, cyther to be restrayned from naughtines or sticke to their due tyde boyng: to hym in dede the lawe is good. For he understandeth that the lawe belongeth not to hym, that harthe learned by the gespell, not onely to herte no bodye, but also to doe good vnto his enemys. Whereto shoulde an hoyle rede bylyng or spurre that tunneth frely and well as he shoulde doe? They that are ledde and ordred by the spirite of Christ, runne uncomelled, and doe more than al the whole lawe requireth: and having once frely accepted ryghteousnes, abyssore from all vnygheousnes. Therfore the lawe, that by feare restrayneth from evill doinges, is not geuen in any wylle vnto them, that doe wyllynglye and gladlye that whiche the lawe requireth, althoughe they haue not the wordes of the law. For whom tha is the lawe ordyned? They aplie vnto them that turne the deafe eare towardes the lawe of nature, and beynge without loue a readyly enclyned to al myschefes, are quiped by their owne lustes, onles they be holden backe with the barre of the lawe: And in case the lawe suffice them to synne unpunished, tha they retorne by and by to their owne dysposition, and become the same openly that they were inwardelpe: that is to saye, vniuste, rebelles, wycked and vngodlye, dysobedient, impure, kyllers of fathers and mothers, hoytemongers, defylers, of them selues with mankynde, man robbryng theves, lyers and persecuted persons. The threaynynge of the lawe were justlye obiccted against the Jewes because they were psonne to these myschefes, to restraine their clauyshe vyle naturnes from these wicked dooinges before rechearsed for feare of punyshement, & all other maner of naughtines that is againstie the excellent lawe of the gospell, whiche Moses gaue vs not, but the blessed god him selfe deluytterd vs by his onely sonne Iesus. The Jewes make boaste, that their law is gloriouys: the lawe that we haue is muche more gloriouys. They bragge of their autor Moses, and we with a great deale iuster cause boaste of our autor god and Christ. They preache the lawe of Moses, & restrayneth a certayne sorte of great notable crymes through punyshement, and I preache the lawe of the gospell, whiche dispatcheth all lustes at once, that are contrarie to true godlynes. And who is their autour of preachinge Moses lawe, leat them looke to that them selues: But in dede I am put in trust to preache this honourable myghtye puissaunte gospell, that nebeth none ayde of the law, and it was not committed vnto me by men, but by god hym selfe: not that I thinke me woxthypre in any condition to haue so weightye a matter committed vnto me. It was not of my deseruyng but of the goodnesse of god, vnto whom I tendre thankes so; geuing strenght vnto suche a wretched bodye as I am, & so ferre vnmete for this office, to gloriyse Jesus Christ our Loerde; whose busynes I doe faithfully, lyke a faithfull seruaunt: and yet I chalenge none other commendacion to my selfe, but that lyke as he hathe thought me a faithfull minister to preache the gospell, even so doe I sincereclye and vnspeyndrye laboure in the office that he hathe put me in trust withal, without any folowyng of their example that preache Moses lawe to Christies reproche, onely setyng their owne gapne and the gloriye of them selues, and not of Jesus Christ. I confesse that in tymes past I was ledde in the same vlyndenes that they are, as long as I continued in the zeale of the lawe of the fathers, I was a blasphemere against the name of Christ, I was so cruell a persecutour, that I coulde neuer synne boyng of vyscence, for I persecuted the sprynging gloriye

The lawe is  
not geuen vnto  
to a righte-  
ous man.

**of S. Paule to Timotheus. Cap. i. fol. lxxii.**

glosse of þ gospel, not onely þ brauliures, but also eue unto empisoung and mirtherynge. Yet hitherto I am vñþyside these men in nothing; pecaduertise in this case I am to be preferred before them, in as muche as I dyd these thinges by the onely symple stickynge to the lawe, through the erroure and ignorance; malmuche as I was not yet called to the felowshyp of the gospel: But they haue once professed Christ, and yet bryngg enemys of his glorie; and to make desirous of their owne, boc of a malicious obstatacie cloute in the Vnþprofessable burthen of Moses lawe. And for this cause sake, saying I dyd thus onely of ignorance, God had mercy vpon me, wher as they are vlynded every day more and more. The more frequenty that I fought than for the lawe against Christ, the more harayre do I nowe defende the doctrine of Christ against the affirmations of the law. Soz in stede of that earnest behement studie of the law, whiche is to be put away, grace hathe succeeded haboundantly: And in stede of the trustyng of the lawe, the faulfull trustryng in Christ is comen in place. In stede of the malicious hating of the Jewes, charitie towrades all men is entred, whiche we haue obþynd boþt by the example and gyfte of Christ.

**C** This is a reue luynges and by þt intent it wþt thys to be record of us þt Christ Jesu is come into the world, to save syntes, of whome I am þsene. Nowwintosdaynge, for this cause obþynd I mycrys, that Jesu Christ shoulde i paleþ we on me all longe yeres, to declare an example vnto them whiche shoulde belieue on him vno grevall lyfe, soz them vnto Goo, kynges and clarkinges, þt mett all, indeþpote, wylle, onely be yomente and prayse for curt and curc. Amen. ¶ This cragynumberous comyt þt vnto thee, sonne Christus, accordyng to þe propheetys, whiche þt yere past were prophesayed of þt, that thou in þm shouldest tygor a good sygur, haþing faith and godd conscience: whiche some haue put away from them, and as conceyding fally haue made þy purache. Of whose nombre is Pompeius and Alexander, whome I haue belþuedur duto Satan, that they maye leare not to blasphem.

**The xxvij.**

The Jewes haue nothing to saye agaist me, althoughe I sayde that I am by the goodness of god without the helpe of the lawe by comen of a wicked and a myfcheuous man, now that that I am. But the thyng that semeth vnto them vndercredible, is by meost crudel arguments vndoubtedly true: and the syng that they renounce, is withal studious endeþoute to be embrased(as they say) with meting armes: that Jesu Christ seyng the lawe to be vneffектuall vnto perfite saluacion, was made man and came in his owne person into the world, to thintent that throught he his death he myght geue vs perfyte healeþe, and in suffring the pernes of our vngylousnes he myght geue vnto vs his owne ryghteousnes. Finally, albeit I was an earnest maruitoure of the law of the fathers, yet I doe not onely not excepte my selfe out of the nombre of sinners, but also I knowledgy me to be even the chiesest among them. I wyl not denye myne vndeþaiste, for it reþ vndeth vnto the glorie of Christ. The lessa that I deserue mycrys, the more excellent is his clemencye. I was wostyng purþhement. And howe comyeth it to passe then, that Christ woulde not onely pardon myne offensys and declare his excedenge gentilnes towarðes me, but also entiche me wþt so maner greate free gyftes: for what other purpose, but throught this notaþble example, to iþrouake all men to hope after lyke foygnenesse, how sylchisþ looser they haue lyued before, so that ther put no trust in the apde of Moses lawe, and set all their whole faith in Christies goodnesse, that continueth with þs. I wyl vnto euþ astynge lyfe. The promyses are great, but the þromysmal set is trustyng and sure. And no man shal put any myste in

**the**

# The paraphrase of Erasmus upon the first Epistle

The p<sup>r</sup>onyses, that considereth Christ to be the promise maker. And in case any man coulde contene him as a man haung suffred vpon the crosse, yet let hym consider that the moost highe euclasyng kyng God the fader immortall, inuisible, and onely wylle is the chiche auto<sup>r</sup> of this busines, who by his sonne giveth vs all thinges. Therfore nothing ought to seme incredible, that almyghtye God promyseth. And as so<sup>r</sup> men, they can chalenge to themselves no parte of habilitie to geue this so singuler a treasure, forasmuche as he ought to haue all honouer and glorie, not so<sup>r</sup> a certayne of peareis, as the glorie of Moses lawe was, but in all ages for euermore. For it besmeth the immortall God to haue immortall honour. That, that I haue sayed, is true, and as the matter is in dede. Than lyke as I do faithfully behau<sup>e</sup> my selfe in the busynes appoyn<sup>t</sup>ed vnto me, even so do<sup>r</sup> I geue the this in commiutement, my louyng sonne Timothe<sup>r</sup>, that thou folowe thy fathers example, in accomplayshynge the offyce, that thou haste taken vpon the, throughtly in all pointes. It is goddes busynes that thou takest in hande, wherunto thou wast not called by any p<sup>r</sup>onencion of man, but by the appoyn<sup>t</sup>ement and comiandement of god. Under his bances thou arte a soldiour, and of hym thou shalbe recev<sup>e</sup> the rewarbes of victorie. Thou seest what a hande of men thou hast committed to thy credence, thou seest with what maner of aduersaries thou hast a bo<sup>r</sup>, there is nou<sup>e</sup> oportunitie for the to be neglygent of to lepe thy matters. And if were the greatest shame in the woylde and a very wycked parte for the to shrynk from hym, whose wordes thou arte sworne vnto, & whose name thou hast once professed. His iudgement was that thou wouldest prove a balaunt and a faithful guide, so<sup>r</sup> so the sp<sup>r</sup>ite of Christ by his inspiracion shew<sup>e</sup> vnto vs, at such tyme as we committed autorite<sup>r</sup> of p<sup>r</sup>iesthoo<sup>d</sup>e vnto the by layeng on of handes. See therfore that thou constaunce<sup>e</sup> answe<sup>r</sup> aswell the iudgement that God gaue before of the, as the faythfull trusfe that we haue in the: so as god maye bothe p<sup>r</sup>aye the for a noble gyrd<sup>e</sup>, and I my<sup>e</sup> reknowle<sup>e</sup> the to be myne owne sonne. It is an excellent warre, that thou arte occupied in, see that thou applye<sup>r</sup> it manfully. And that halve, in case thou kepe a syncre pefite fayth, and vnto faythe ioyne a good conscience: that thou put no doubt in goddes promyses and crame thy selfe in bryghtenesse of lyfe accordyng<sup>e</sup> to the syncretic<sup>e</sup> of thy iudgement. The purifesse of lyfe ought to be of such<sup>e</sup> efficacie, that it maye be not ouel allowed with other men, but also that the conscience maye be bryght before God. The thinges that decaye the strength of faythe are humayne quicke<sup>r</sup> strong, and the appetites of me are the thinges that defile the conscience: whiche those þ pretende to goe about Christes affaires, haue respecte to other purpos<sup>e</sup> than vnto Christ. Fynally these two cleare so faste one to the other, that þf the one be decared, the other is in reopposite. For he that hathe not a syncre conscience can not possibly haue a syncre fayth. For howe can the thing be callid syncre that is dead? O<sup>r</sup> howe can the thinge endure that wanteth lyfe and sp<sup>r</sup>ite. For it commeth to passe that those whiche haue a naughtise conscience in all thinges, at length fall cleane awaye from believynge those thinges that the gospel teacheth concerning<sup>e</sup> the rewarbes eyther of an innocent lyfe or of a naughtye lyfe. An example of this matter we haue lately seene to muche true (alas therfore) in Alexander and Hymenius, who inasmuch as in the preaching of the gospel they holde not faste the helme of an bryght conscience, are fallen into the toakes of Infidelitie, and beyng once fallen from the holosome p<sup>r</sup>ession

We haue  
the lyke ad-  
miration  
but not the  
lyke delight  
preachers.

Paul made  
a point by  
layeng on of  
vices with-  
out answ<sup>r</sup>-  
inge.

Faith and  
conscience.

The cause  
of the decar  
of fayth and  
good con-  
science.

fection of Christ, they are so caried away with the waves of naughtye lustes, that they rayled with open spicfull wordes against the doctrine of the gospel, so that they can not be possibly amended with gentyl monitions. And therfore I haue (with myne owne sentence gaung) cutte them of from the rest of Christes bodye, as rotten membris : to thintent that beynge so corrected they maye learene throughe shame and reproche, to ceasse from their wycked spyghetful rai-singes, and to be lesse hurtfull to other, though they can not be good to themselves. Those are to be pulled vnder with rigorouſe handyng, that are growen into so highe wickednes, that there can be no good doone vpon them with gentyl remedyes. Therfore, not onely the iudgement of god touching thy syncretie, not onely myne example, nor onely thyne owne profession, and in þ thou arte a soultoire of Christ, but also suche meynes abominable example ought to rynde thy herte to doe thyne offyce throughtly as thou shouldest doe.

## The iiij. Chapter.

**T**erhoſte therefore, that above all thynges prayers, supplicacions, intercessions, and geutyng of thankes be had for all men: for bynges, and for all that are in quieture, that we maye ſpent a quiete and a peaceable life, with all godlynes and honerly. For that is good and acceptable in the lyght of god our Sauour, whiche wyl haue all men to be ſaued, and to come vnto the knowledge of the truthe. For there is one God, and one inchatourre betwene God and man, even the man Christ Ihesus, whiche gaue hym ſelue a ransom for all men, whar it shalbe ge trutched at his tyme, wherunto I am ordeyned a p̄facher and an Aſtolic, to tell the truthe in Christ, and lye not: beynge the teacher of the Gentylis with faith and certitie.

The xxv.

**T**is not mynouȝe for the to be without fault thy ſelue, but it is the parte of a bishop to preſcribe alio vnto other what is neceſſarie for them to doe. And those ought to be ſuche thinges, as maye appere worthy an Evangelical conſcience. To be blyſte, it commandeth them in haunde that professe Christ, to be moost ſette afay from deſyze of reuengeement, from deſyze of herte doing, and from all kynde of dyspleaſure. Therfore ſee thou exhorte thole that thynge are, to begynne the firſt thing they doe in the morynge, to vſe godlynes and to worshyp Christ. And firſt of al let them praye to god, to put away all thinges that trouble and diſquiet the ſtate of Religion, and of the coimmune wealth. Then let them alſe of him thole thinges, that are anaypleable to godlye doyng, and to the tranquillite of the coimmune wealth. This doen, let them beseeche Christ nothing elles againſt ſuche as perſecute his flocke, but his ayde and ſuccour. Laſte of all, let thankes be rendred vnto him for thole thinges, that by goddes goodnes haue happened, and earneſt ſupplicacions made for the thinges, that haue not yet happened. And let theſe be doen not onely for the Christians but for all maner of men alio, leſt Christian loue ſhoulde appeare to be but a ſtraiſſed loue, as though it fauoured none but of his owne ſorte: but let it be exten-deb abraſe in moſt large maner, after the example of god, bothe to the good and to the badde: lyke as he beynge partifely good, and beneficall to all as much as in him is, beſtoweth his ſonge to thyne vnto the tufe and alio to the vnuſt. And in alſimuche as god graunteth vs publicke quietneſſe by meynes of Ethnike rulers: it is reaſon that thankes be rendred alio for them. And it is vniertayne to vs, whether that rule being a wycked ymage worshypper, ſhall in ſhorte ſpace receyue the gospel, for that cauſe, Christian loue wylſheth the ſaluation of

## The paraphrase of Erasmus vpon the first Epistle

al. The Iewe loueth the Iewe, the newly entred into a secte loueth his lyke, the Greke loueth the grcke, the boþþer loueth the bþother, the kyndman loueth the kyndman. This is not a Gospellyke loue, but that is a gospellyke loue, that loueth the godlye for Christ, and loueth the wyched that ther maye once re pent and tunc unto Christ. They doe sacrifice vnto devylles and curseþ on hystericlye. And you contary wylle, cleane harde to the foteleppes of Christe, who, whan he was exalted vpon þis crosse, and was reviled wþ such spugne full rebukes as were more greuous than the pumpsheniente of the crosse selue, he gaue none euill wordes againe, he cursed not hystericly againe, but with an exceedinge great crye besought the father to forȝeine them. And prayere is to be made not onely for þis whole general sorte of me, but also especially for kinges, yea though they be Chynches and straungiers from the profession of Christe, and for all them, that after the publique orþre of the worlde are set in any autoritie. And let not this moue you, that of them we be afflicted, we be beaten, we be caste in prison, we be put to death. Rather theyr bludenes is to be pitied, and not walycce tequicte with malycce. Oþer elles they shalbe never the better, and we shall ceasse also to be Chystrang. This wylle pleased Christe as a wylle of moost speciall efficacie, wherwith he woulde haue all dynuen to him selfe. And thoughte there be some, vpon whom our loue is lost, yet we wyl not geue oure to be lyke oure selues for al that. This world hath his orþre, which it is not expedient that we shoulde dysluyer: seynge it is out ducyte to procure peace in every place. Their power and autoritie in some purpose doeth seruice vnto the iustice of God, in that they holde vnder the euyll doers with punishmentes, in that they kepe the naughtye ones in their duerte doing, in that they put away robbertyes, in that with their martiall powers they defende the publique peace, yि that they gouerne the commune wealth with their lawes. These thinges albeit they doe not for the loue of Christ, yet in a generalltye it is not expedient that the state of the commune wealth shoulde be dysturbed by meanes of vs, lest the doctrine of the gospell shoulde sem a sedicious doctrine, and than we shoulde beginne to turne in a hasted, not bycause we professe Christe, but bycause we hymder the publique peace. And in case they abuse their power vpon vs at any tyme; it is a Christian mans partie to forȝet the euyll turnes and remembrye the good turne. In this we are bounden to their autoritie, in this we are bounden to their defensye and martiall powers, yea we are rather bounden to God by them in this, that we maye be safe from sedicions, safe from robbing, safe from batayles, and leade a quiet lyfe without trouble. It woulde doe well to haue in remembryance, what a greate sea of myschiefes the hurly burly of warre byngeth in with it, and what comodities peace hath in it. Many are the myschiefes that beggettynede of necessarie thinges procureth. Peace byngeth plentie. In peace there is oþerunitie to vse godlynesse, and warre teacheth all maner of wickednes. Our profession loueth chaste behauour, and in warre who can be safelyst chaste as he shoulde be? And thoughte then for the most partie abuse the benefyce of peace to wyched sensuall purposes, yet for all that let vs vse the publique peace to the seruynge of god and integritie of honest manners, obeying þinces in the meane season in al thinges, that theyr eyther commandunde vs rightelþ accordinge to their office, oþer elles doe nothing vnto vs but make vs pumpshed persons, and not wicked persons. They take away our substaunce, but get no partie of our honestye is bymynished. They lade vs with fetters, but

The chyfete  
pollutie that  
bringerþ me  
to Christ, to  
christian  
charite.

they

they dwalve vs not away from Christ. They see the body, and sende vs ouer to the hanen of immortallitie. But than they myght hurtte vs in dede if they could make vs covetous, yf they coulde make vs astayed of deathe, yf they coulde make vs desyrous of life, if they could make vs ambitious, if they could make vs desprous of reuengement, yf they coulde make vs to distrust Christ.

Therefore þynges are neþher vnhonestly to be flattered, nor sediciously repugned. And in case it be godlye requisite at anye tyme in the ghopelles behalfe, to conturme theyȝ commaundementes, yet it muste be done with such a temperaunce, that they may perceave vs to doe it not for the displeasure of them but for a good wyl unto godlynes.

Norwiche standunge, I geue not monicion hercof for this purpose, that where we are forte vnhable to matche them in worldlye powres, we shoulde prouoke their pursuauice vpon vs to our owne harme, but that in this kinde of lencie we shoulde resemble Christe oure þyng, who, whan he coulde alone haue done more than all the þynges and rulers of this wold, yet had leauer wynne the wold to hym selfe in sufferyng of euill, than in repellyng or requyng of euill: he had leauer wynne the conquest with gentle deyaluge, than with reuengyng: he had leauer heale than destoye: he had leauer entice than oppresse. By this waye wouene he the victorie, of this fashyon it was the fathers pleasure, that the sonne shoulde beate the bell awaie. His example it behoueth vs to folowe, in case we wyl haue oure prayeres, in case we wyl haue our sacrifices, welcome and acceptable vnto him. He woulde rather be a sauioare vnto vs, than a bergeraunce taker: with greace gentilnes he suffred oure impesche, till we came to reueraunce. And the chyng that is come to passe in vs, the same, lyke as he is of a passing greate goodnes, he woulde also haue come to passe in all men, yf it were possible. He is the saufour of all, he excludeth none from salvation, he bringeth the lyghte of the ghopell vnto all. And he that refuseth it, he that wylldazeth hymselfe, leat hym blame hymselfe for his owne blyndnes: and he that perishest, perishest through his owne faulter. For what can the physician doo, yf the sick doo refuse holsome medicines? Yetilre it is not long of hym, that men accepte not salvation, and suppreßyng the blyndnesse of the lyfe pastre, come to the lyght of the euangelicall truch. Christe is the truch, and he that confesseth hym, shalbe safe, from what kynde of lyfe soever he come to hym. Saluation is all one chyng and conmyth all of one, and by one alone it is offred vnto all. Ther is no chyng in this behalfe that the Jewe wylle chalenge to hymselfe as his owne.

There is but one God, not occyptat to this or that sorte of people, but the commen God indifferently of all. There is but one that reconcylid vnu-kurde vnto God, God and man Christ Jesus. For it was conuenient, that he whiche shoulde make the adiunctione of concorde betwene God and men, shoulde haue some vnyng comyns with bothe the parties, so as beynq God he myght make intercessyon to God, and byynge man myghte reduse men agayne into faulter. Why shal nocht app man chalenge hym properly to hymselfe? If the commynne father of all sent him to save al, and if he gaue hym selfe for the redemption of all, it is mete for vs to endevour by all meanes, that his death myghte be indifferently auaylicable vnto all.

## The paraphrase of Erasmus vpon the fyfth Epistle

In casche died even so the Ethnikes, wher shoulde it ypre be to offre sacrifices of prayers to God for theyz saluation? And if it haue bene doubted of at any tyme, that Christe came for the butuersall saluation of the Gentiles, note it is certaynly manifest, and proved matier in dede, that Christes death belongeth as well to the gentiles as to the Jewes. In tymes past the Jewes particuarie was somwhat boorne withal, bycause they shold not fynd fault that they were contynued or caste of: but anone gods will was to haue it most playnelye protested that there is no difference at al of nation, of superstition or condicione of them that flee to the doctrine of the gospel. Of this matier goddes pleasure was to haue me chieffly a preacher. In this behalfe he wold haue me be a messenger, where as the rest of the Apostles before, nowlye byth leasure and byth muche a doe admynistered the gentyles vnto the grace of the ghopspell. And at this daire there be not all wantynge, that save there is no entrance vnto the ghopspell but by the lawe of Moles. Notwithstandyng Christe hath appouered the office bothe of a preacher and of an Apostle vnto me, that I shoulde preache vnto all men eternall saluation without ayde of the lawe, and that we are all bounden to thanke hym for the same and none but hym. I doe not take this autoritie fallyng to my selfe: for Christe comandured me to it. And it is no hayne geare that I preache, but the thinges that I speake are true, and I preache lyke the doctor of the gentiles. I vse not accoyaunely to set out my selfe with vanities of greate hyghe titles, as the false Apostles are wont to do, for I haue triped my selfe vnskeynedly the apostle of þ Gentiles, which haue not cred in Moles constitucionis among them, as they doo, but the faische of the ghopspell: nor castynge before their eies mynes of hayne questions, but plaine simple pure verite, teaching those thynges onely that make auagleably vnto true godlynes rather than vnto priuate lucc or hayne ostentacion.

The texte.

I will therefore that the men pray every where lifting vp pure händes without wrath, or doubting. Likewise also I women, that they abyde themselves in cumly apparel myþ namesafonelle and discreete behaviour, not with blyoud heare, ethre golde or pearls, or coslyce at ape: but as becometh women, th at professe godlynes through the good händes. Let the women learne in silence with al subiection. It selle not a woman to reache ierchies to usurpe authority over the man, but to be in silencye. For Adam was kynde founerd, and then Eve, Adam also was not braceaunc, but the woman was hecaunc, & was subdue to the transgredyon. Not with handrage thowȝ bearing of thybien, the shalbe sauad, yf they contynue in fayre and loue, and holynes with discrecion.

Nowe to thinke we maye retorne to the purpose that we commyned of afores. I woulde haue men to pray not onely in the congregacio, but also whereforer occasion requyzereth. The Jewes praye to god in no place but at Hierusalem. The Samaritanes pray on mountaines and in groaves. But vnto the Christians al places are pure and holy to offre vp sacrifices of prayers. They esteine every place to be an holy teple to God, and whan they offre as it were a sacrifice, they lift vp pure händes every where to heauen. They haue no nede to wylle for þ mercys seate or most holy place called sancti sanctorum, of þ temple, for god.

God wyl graciously heare them in every place wheresoever they be that pray unto him. They neede not to passe vpon Jewyske lyme offrynges, ether ceremonies or sacrifice. For to offer the sacrifices of Chyristians every man may be a sacrificer. God respecteth not the offryng vp of beastes or perfumynge of sweete odours, for a pure earnest supplication procedyng from a pure harte, is a sacrifice moste acceptable vnto God. Leate the Jewes washen them selues as cleane as they can, yet their oblations are vncleane. God alloweth the handes for clene, though they be not washen, so that the conscience be quiet, in case he mynde no wronge, yf he lyfthe well to all men, in case he be soyled with no spottes of sylythe lust, conctoulyng, nor ambition. This is the pycarie and cleanes that maketh a Christian mannes sacrifice acceptable in the syghte of God: with this hymbe of sacrifice he delighteth to be offred vnto.

Nowe let the women also paze after the example of the men. Yf there be any esempnate affection in their stomakes, let them caste it out fyft of all, and byngyng in innocencie of honest maners in stedde of Jewyske cleansynges: to thys sacrifice boynge let them decke the soule cleanyly and not the bodye, no; en- tise meynes ries to phantisye them wþt the nakednes of theyz persones, but leat them be couerted with a vesture, and that such a vesture, as representeth sobernes, basfulnes, and womanlynes. God forbydde that Christian women shoulde come forth among the holy congregacion in such maner of apparaill, as the commen sorte of vnsaythfull women are wonte to goe forth vnto weddynge and maygames, crymmyng them selues fyft with a greate a doo by a glasse, with syneþ rolled heare or embrodryng of golde: ayþer with þreþouse stones hangyng at their eates or neckes, or otherwylle in sykes or purple, as well to set out theyz beautie vnto suche as loke vpo them to plape the nauȝt ey packes, as also in shewynge their Jewelles and substance, to vþþayde suche as be poore than they of their pouettie.

But rather leat the apparaill of Christian women be suche, as may be answeryably like to their lyvynge, & as may worthyly besemethose wome that professeth true godlynesse, and the true wortlypp of God, not in gorgous shewynge of habournaunce of thynges, but in good woorkes: whiche ryches God hath moste sþngulare delyght in: In whiche syght that thyng is vncleane, that appeareth vnto the wold to be excellente and gaye. And forasmuche as the kynde of women is naturally genet to the vþce of muche bablynge, and therer is noþyng, wherin theyz womanlynesse is more honestely garnished than with silence, it is conuenient for them to accomlyshe in dede, the thyng that they profess in apparayl: to be learmers in the open compaþie of meyne, and not teachers: to be folowers, and not foregoers: and to shewe no maner of authorite towardest theyz husbandes, vnto whom they ought to be under subiccion: leste yf they once caste of the brydle of charfassenes and begynne to make them a doo in the open congregacion, paure assemblye, that oughte to be vsed in moste sobre sorte, be disordred wþt a busye huripe huripe. It is the mchis office to speake in the congregacion, namely if they haue any thyng to teache auayleable vnto godlynes. To conclude, what libertie every man geueth his wif, let hym see to þ himselfe. But I allowe not þ any wome shal take vpo her to preache in þ comen assēblie of people, yea although she haue habilitie to teach, leſt if such a wicket were once opened, þ wereke seve wold ware to hold, nor I

## The paraphrase of Erasmus upon the fyfth Epistle

admitte, that they shall usurpe anye kynde of autorite byon their husbandes, whō they are bounben so to loue, that they stand in awe to the neuertheles. Therfore leat them kepe silence, and leat them gene reverente heede to that, that therz husbandes saye. Leat them acknowledgē the ordre of nature: that lyke as it is the office of the mynbe to commaunde, and the body to obeye, even so is the wyke bounben to depende of her husbandes comandaundement. For why doe we fynne Goddes ordre vp syde downe & Adam was made sylle, and than vp and by was Eve made for his sake. Than, why is that Chameleſlyc made the later, that Goddes wyl was to haue the farther? Than as concerning the fall, Eve was the fyfth deceaued, in that she gaue credence to the serpent, and being enticed with the fayrenes of the apple, neglected the comandaundement of God. For the man could neither be deceipted with the serpentes promises, nor enticement of the apple: but the onclp loue of his wife dñeble him pernicioſe to do after her. Nowe howe standeth it to gether, that she whiche was once her husbandes maistres in comunitting sinne, shoule nowe take the superiorty vpō her in testyng of godlynesse. But let her rather aduisedlie knowe the olde imbetillitie of that lexe, the leauynges wherof are not all together done awaie, althoughe the synne be pardoned through baptisme. And let her also consider the dignitie and power of a mannes hatre, and thynke it yngouthe for her, that where afore tym she was his leader vnto wickednes, nowe to be his folowere vnto godlynes. And where in tymes past she went before him vnto destruction, nowe let her folowe hym vnto saluation. Neuerthelesse we do not thus babylshe w̄thankrynde, as thoughē we woulde exclude them from the felawshyp of saluation. For the woman also hathe her proper offyce: wherein yf she vs her selfe uprightly, she shalbe companion of saluation. In the congregacion there is none offyce for her to doe, but at home she hathe to doe, and so to doe, as she maye attayne the rewarde of saluation. For that, that she offended afore tym in deceauyng the husbande, she must amende in beatring and godly byuynging vp of children. And that shalbe done, in case she applye to the bitternesse of her power to beate agayne vnto Christe throughē fasthe, those that she hath borne ones alreadē to her husbande: and if she informe them in their tendyng, so as they maye seine worthy of Christ, throughē charitie, holynes, shamefastenes and other vertues. It is a greate matier, that a woman shal doe, in case she be a good circumspicte housewife. That, whiche I haue saied, ought to be regarded vndoubtedly to be matier in dede.

### C The. vii. Chapter.

**The texte.** This is a true saying: If a man desyre the office of a Byshoppe, he desyreteth an honore woorke. A Byshoppe therefore muste be chameleſte, the husbande of one myſte diligente, sober, discrete, a keper of hospitalitie, apte to teache, not genre to ouer muche wyne, no kyngere, not gredey of fylchy lucc: but gentle, abborryng tyghtinge, abhorryng couercousnes, one that ruleth well his owne house, one that hath abylden in subſection with all truceſſe. For if a man can not rule his owne house, howe shall he care for the congregacion of God? He maye not be a yonge Schole, leſt he swelle and fall into the iudgemente of the euill speakeſſe. He muste also haue a good reporte of the men whiche are wythoute, iſſe he fall into rebuke, and grace of the euill speakeſſe.

Hese be almost the whole thynges that thou shalte appoynte  
 vnto all sortes of people without difference. But yet there are  
 matters of more wryghtyre importaunce, to be loked for in  
 those that thou shalte chynke mete to be put in autorite ouer  
 the multitude. For it is conueniente, that he whiche p̄cecelleth  
 in honoꝝ, shoulde also p̄cecelle in vertues. Perchaunce there be  
 many that are despouys of dignitie, but so; all that they weighe not with them  
 selues, what carke and care dignitie hathe annexed vnto it. He that desirereth  
 Chōſice of a Byshoppe for none other ende, but for ambition, or for aduaun-  
 tage, or to be a tyraunce, desirereth to hymſelue a pernicious matter, and is not wel  
 aduised what this woꝝ (Bishoppē) meaneith. For this woꝝ (Bishoppē) is not only  
 þ name of dignitie, but also þ name of occupaciō, of office, & of carefulnes. For  
 it sondeth by interprētaciō a ſuperintendant & one that carreth for þ comodities  
 and behoufes of others. So that whoso underſtandeth this, & despouyeth the of-  
 fice of a Byshop, respecting nothing, elles but to bee good to maner, in deſte  
 his deſire is honest, in that he couerteſt occaſion to exerciſe vertue, and not for  
 honoure. And yet thou ſhalt not commit that offyce to any man, excepte thou  
 perceyue hym thouroughly garnyſhed wyth grefes worthy a Byshop. And to  
 thment thou maſt the more certaynly delerne thone grefes, lo, I shall paint  
 the out in ſewe wordes the myrrage of a ryght Byshoppe. If it behoueth  
 him to be of ſuche upwrighteneſſe of lyfe, that no faulte at all can be laſted to hys  
 charge. For it is not conueniente, that he whiche p̄fesseſſeth hym ſelue to be a  
 teacher & a requitor of innocence in other, shoulde not ſhew in his own con-  
 uerſacion and maners the ſame that he teacheſſeth. And that he, whiche (acco-  
 dyng to the offyce that he hath taken in hande) oughte boldely and freely re-  
 proue them that doe amysſe, shoulde conuictte the thriȝt, whereia he maye be  
 blamed hym ſelue. For who geueth credence to the teacher, whose lyfe is contra-  
 rie to his doctrine? who wyll ſuffer to be checked of hym, in whom he ſeeth ey-  
 ther the ſame or elles more greuous offences? But that all shoulde be upright  
 and innocent, it is more eaſily poſſible to be wylched for, than hoped for. Yet  
 truelpe it is, muſche requisite for the one man, of whose doctrine the people de-  
 pendeth, to be cleane without fault. Then in aſmuch as chauſtie is muſch to be  
 commended in a Byshoppe, in caſe he haue not the gifte altogether to abstaine,  
 this is to be ſpeciallpe obſerued, that he haue bene or be the hulbande of one  
 wyfe. The fyſt mariage maye be thoughtre to be ordayneſſed for the procreatiō  
 of chyldeſen. But to marye agayne is not wythoute ſuſpicion of an inconti-  
 nent myſtide euen among the Chyrches. As for the teſte, I lete them not  
 from maryng oftener than once, þf they can not abſtayne. For it is a harder  
 matter, than I dare exaſte of the whole multitude: But it becommeth a By-  
 shoppe to be ſo ferre quite frome all maner of faulte, that he ſhoulde be boyde  
 alſo of all ſuſpicion of faulte. Belydes theſe, that one man that haþe the charge  
 ouer maner, oughte to be ſobie and vigilaunte, he is the watche man, and ieo-  
 pordie is p̄ſet on euery ſide, he may not be a fluggerd, but he muſt circuſpect-  
 ly loke about hym on euery part, leſt he þperþ in wayte, wha the capitaine is  
 a decep, couey away ſome out of Chyrches tentes. Moreouer he muſt be graue  
 & ſad in his behauour, in al thinges that he goeth about, and be boyde of all

## The paraphrase of Erasmus vpon the fyfth Epistle

lyghtenesse and folishe toryng maners, that decaye and hyndre the teachers reuerence and autorite. And it is not ymough, that he shewe hym selfe gentle and courteous towarde his owne folkes, but he muste applye hym selfe, that straungers also maye haue experiance of hys gentlenesse and lyberalitie, so as the reporte of his honest name maye be the more largely spredde abrode. And also lyke as he hath these vertues commenly with the molte part of men, even so this is peculiarily to be required in a Bisshoppe, that he be apte and ready to teache, not Jewishe fables and highe statelyng Philosophie of this woerlde, but those thynges that maye make vs trulyc gody ones, and ryght Christianas. And þ chieffest office of a good teacher, is, to know what thynges are the best to teache. Nexte this, to teache gladly, to teache gertilly, to teache diligencilly, to teache louyngly, to teache without statelynes, to teache seasonably. For the doctrine of the ghopell is of suche sorte, that it ouercometh with softnes, & not with clamourous lowde speakeynge. And albeit so, a tyme it be prouoked with the naughtynesse of them that naught are, and be enforced to speake somþyng somewhat secrete, yet it never forgettereth Christian chartrie. But God forbyd, that a teacher of the ghopell shoulde (after the example of suche as be madde wþnedronken tailets) rage to interuperantly agaynst them that doo anytyme, or with a scoldyng tonge turne throughe the heartes of them whom his duetie were rachet to heale wþth fauertlye gentylenesse: but in all thynges leat hym remembre Christian sobrietie and temperaunce, that is a greate deale more auaypleable to bynge men to amendment, than outragious crudite is. Let hym abhoore also from syrfe and contencion, that he seme not to do of malice, and not of loue, that, that he doeth. Chartrie amendeth, contention prouoketh. And leate hym abhoore couertousnes, that he seme not to countrefare godlynes for gaynes sake.

Fynally, wylte thou knowe, howe he oughte to behaue hymselfe in the open publique assaypes? Wylke howe he doeth his owne private busynesse at home. In case he shewe hym selfe there a biggaunt houscheker, yf he kepe all thyng in ordre, yf he haue obedient and diligent children, yf they be so taughte that in sober stylnes and comely maners they maye appearre to be broughte vp under a godly parent, it is a good hope, that he is wel habble to take the publique charge of all, that in the administration of his owne householde busyness gaueth so good a presidence of himselfe. For an householde is no thyng elles but a small comune wealth, and the master of an householde, is nothing elles, but the gouernour of a small citie. And even so the wisedome of the world iudgeth them mete to haue the weyghester assaypes of a commen wealth commytted unto them, that gouern the thynges of lessse importance wþth commendacion. To conclude, howe maye a man hope, that he shal wel gouerne the cure of the whole congregacion, that can not well tell howe to gouern his owne private house: howe shall he take charge of so many houses, that is not habble ymough to take charge of one? By what meanes shal he care for so great a multitude, that knoweth not howe to prouide for so fewe? Shall he saythfully cure those that be straungers, whiche hathe his owne negligentlye mysoordered? And shall he be a profitayle man over Goddes congregacion, that can not be profitayle to a humayne congregacion? Howe thys is also to be marked in the shesynge of a Bisshoppe, not onelype howe entirly byyghe he hathe behaued himselfe

himselfe in hys owne pryuue affaires , but also holde longe tis sence he came to the professyon of Christe. Baptisme in dede engrassteth a man to the body of Christe, but perfite godlynes chaunceth not so sodaynlye to a man. Baptisme openeth the entrance in to the congregacion, but in this case it remayneth that euery man for hym selfe muste streue and p[ro]ce to the marke of honestnes. Thoughe baptisme we are borne a newe: but for all that, it remayneth, that in grete processe of tyme we muste gather strenght and brygnesse, and ware stronge with darynge increases of godlynes in to full growen age. Therfore bilingent heede must be taken, that no newe schole, that is to saye, none that is lately called in to the felowshyppe of saythe, be put in autoritie ouer so weyghty a busynesse. He is a good grasse, but yet tender, and vndimte peradventure to beate a greate hevy burthen. And it is Ieoperdy, leste yf a man, that is but rabe and not yet suffyciently confirmed in religion, be aduancid to honoure that he had not before, be pussed vp with pride, and begynne pertinaciously to stande in hys owne concepte, as though he were chosen in to the company of religion, for thys intent, that he myghte haue preeminent occier religyon : and by that meanes it come to passe, that beying cralid in the deuiles snares (which he layeth manyfoldely but none more dilcatefully than he doeth the snares of ambition) and behauyng hym selfe to muche statelipe in the honour conuictid vnto him, he escape not the mystepotes of evill spechers: whiche wyll thus entrepreete, that he coueted the Christian religion vp[on] this purpose, that where he was but of lowe estate amoung his owne secte, he myght be in autoritie and honour among the Christians. He forsoke vs in a good howre, (wyll they saye) he chaunged his religion for his moxe aduantage: he had leauet be a Christian Byshoppe, than to lyue lyke a pryuue person among vs. From thys maner of suspition, that ma shalbe quyte, that a long season hath expredd speciall tokenes of true godlynes and sobernes in hym selfe. I wyll not heare thys obiection, yf a ma woulde saye: what matter maketh it to me, though the Churches doo mystepote me: it is p[ro]nough to be respected in a Byshoppe, for hys fame oughts to be so cleane and vnspotted from all suspicion of faulfe, that it shoulde be but a small matter to be well reported of among his owne, vnto whom he is more neare and familiarly knownen, onles he be well allowed also by the testimonye of them that be wythout, whiche can not see hys true godlynes so pertly as it is, yea and take occasion to rayse flaundre of euery thyng that doe nothyng but onely appere outwardlye to be evill. Wherfore heede muste be warye taken, by all meanes, that none occasion of flaundre be gauen to them that are flaunders from the professyon that we be of: nor (as I maye so speake it) that they maye be hablie probable to obiecte not onely any naughtye faulfe but also any false fayred upþayed. For, that they also shoulde haue a good opinion of vs, not onely thys frute commeth of it, that it maketh to the glorie of Christe, but also they shall the more easly turne to ameridemente from thys wickednes, in case they haue good opinion of our godlynes.

Iphewyle must the ministres be honest, not double lounged, not gotten into much wine, nether greedie of sylyng lucc: but holding þ midery of the fayth with a pure conscience. And let them f[or]t be p[ro]ued, and then let them minister, so that no manne be hablie to re-

## The paraphrase of Erasmus upon the first Epistle

proue them. Even so muste they wytis be heare, not euil speakeis: but sober and faithfull in al thingis. Let the deacons be the husbandes of one wyfe, & such as rule their childeien well, and theye owne houshaldeis. For they that minister well, get them in stiles a good degree and greate iuberaunce in the lairish, whiche is in Christ I. c. viii.

Nowe, for asmuche as the faultes of the ministers redounde unto the famyle of the autours, it shall not be yngough to take circumspete heede what a maner man he muste be, that thou callist to the office of a Bisshoppe, but also what maner of persones his houscholde folkes and ministers be, that are as members of the Bisshoppes . For they oughte necessarlye to be answerable lyke unto their prelate in all thyngis: in all the behauour of they spousing, graue and manerly: and borpde of those faultes that the commen sorte of seruautes is comumently wont to be geuen to. They muste not be double tongued, nor gynen to muche wyne, nor gapping after filthei lucres. Those that are entred in the mysteries of fayre, whiche commith by prechyringe the ghospel, after suche sorte, that they evidently shewe in they conuersacion, that they are Christians not for the pleasures of they masters, but pacilly and of a good coscience. For the brygghenes of couersatio is the token of a sincere professyon. Neuerthelesse my meanyng is not, that they shoulde haue the admynistracion of holy thynges by and by committid unto them, but after thou haue tyred them a great whyle, and after they haue ledde an innocent lyfe long after their baptisme, and haue behaued them selues so , as no faulfe at all can be laved to their charge, than let them at lengthe be admynistred to the holyc administration . Moreover I require semblablye the lyke sobernes and integritye of lyfe in the Bisshoppes and Deacons wyues, because they also haue somwhat to do in the ministrie, and suche maners as they haue, the lyke must be reckoned that their husbandes, or thole that they minister unto, haue. Therfore ther oughte to be farrre fromme the faultes of the commen sorte of wyues; that they be not lyght or folyshe, ne backbyring taylers, nor intemperate, but sober women : not bablers, or women of apppre ceedence, but faythfull and constaunt in all thynges. To be shorte the chasitie of the Deacons oughte in this behalf to be so aunsweraubly lyke unto the Bisshoppes state of lyfe, that they must also be the husbandes of one wyfe, lest often mariage shoulde cause any suspiccion of intemperaunce; and they muste shewe their owne demeanour so in the honest bringyng vp of their children and diligent orderyng of theyr own houscholde, as they woulde proue to be in the holy ministrie. For albeit the Deacons office is inferiour than the Bisshoppes and Apostles office, yet who so ever behaueth hym selfe in that degreee comelye and brygghtlye, preferreth hym selfe no litell unto hygher offices , aswell in that, beynge acquarneed wþ the practice of godlynes in him selfe he hathe the better trust in hys owne constauncie, as also in that, other men conceyue a greater confidence in hym, because of hys brygght behaviour in hys office, that whan he is promoted to hygher degrees of Euangelicall religioun, he wyl eten excede hym selfe in brygghenes and painfull diligence . For euen Jesus Christes commen wealth, in gouernance hath degrees of offycers and certayne ordynes, whiche of the fyfte, is of the Deacons, the seconde, is of the Elders or Bisshoppes, the hyghest of all, is of the Apostles. And lyke as in a seculer commen wealth he is called to be a Mayor, that before vised hym selfe nowtely in the wardenship: and agarn he is

## of S. Paul to Timothee. Cap. ii. fol. 12.

he is promoted from being Mayor to be Judge, or the Alderman, because he behaued hym selfe well in his Mayoraltye : euen so the office of the Deacon declareth who is worthy the towne of a Superintendent or an Apostle.

These thynges write I unto the, truffing to come shorly unto the: but and yf I tar-  
ry longe, that then thou mayst per haue knowledge howe thou oughtest to behau the  
selfe in the house of God, which is the congregacion of the Iuyng God, the pillar and  
grounde of trueth. And without doubt greate is that mystry of godlynes: God was  
Orwelled in the fleshe, was iustified in the spirite, was sene amounge the angles, was prea-  
ched unto the Gentiles, was belueed on earth, and receyued vp in glorie.

The text.  
These thynges write I unto the dearely beloved son, not as though I thought  
I should not come unto you agayne, but my trust is that I shall shorly come  
agayne to see youre congregacion. Neuertheles in case any thing chaunce that  
I be enforced to be longer etc I come, than I trust I shall, myne entente was  
to admonishe thee in the meatie season by my letters, that thou shouldest not be  
ignoraunt, howe to behau thy selfe, not in the Jewes temple, but in the house  
of God. So; why shoulde not I thus call the Christian congregacion which  
is consecrate and dedicated unto the Iuyng God, and shall never be destroyed  
with any stornes of errors and persecutions, insasmuche as it is the piller  
and sure post of the trueth. The temple of Ierusalem had in tymes past his  
maner of veneration, it had his priestes, it had his rites and sacrifices. But  
this is a temple much more holly than it, that capeth not misteries in counte  
with shadowes and figures: but for the Cherubin, for the home granates, for  
the Belles, for the Ark, and for suchlike lyke fygures, it sheweth vs playnlye the  
whole summe and perfyte trueth of the gospel. Therfore marvayle not, though  
thou hearest nothyng prescribed herein, what maner thynges Moyses appoin-  
ted with greate diligence unto the leuites and priestes. For there is no cause  
why we shoulde passe vpon those shadowes, for as muche as God hath made the  
thynges playnlye open vnto vs, for whose sake all that misteryll furniture was  
ordayned for a tyme. And there is no cause why the Jewes shoulde haue in ad-  
miration or hygge of the Ark or of anye thyng that had the moost holly  
thinges called *sacerdotarum* locked in it, if they be compared with the miste-  
ries that we haue. And whether ther hydde secretes delecte any speciall pre-  
rogatyue of worshyp, or not, leat them see them selues. Certes this misterie of  
the gospelis godlynes, is out of all conteruerte, whiche maketh vs once free  
from all maner of superstition: and in this temple is the greatest thyng of all  
other that is openly declared through the whole universall worlde. In dede  
there is no shewynge of the table or of the Ark or of sacrificed beastes, but  
Christe himselfe is shewed and preached, whiche beynge before tyre unknov-  
en and not passed vpon, is now become so manifesterly open, that he is playn-  
lye seen to be a man after the fleshe, and handled of men, and after the spirite  
hath receyued so great power, that hauing done awaie the synnes of all men,  
hathe throughte onely farthe geuen and doeth geue the righteousnes, that the  
lawe was not hablie to geue. And this misterie of ours is so openly manifested,  
that it was wonderfull euen in the cies of Iungelles, that song glory to God  
on highe, and peace vpon earth, and vnto men a good wyll. All other misteries  
eraffe to be of any worshyppe yf they be publisched: but as for thys misterie  
it is preached openly not onely to the Jewes but also to the Gentyles.

## The paraphrase of Erasmitis vpon the first Epistle

And the preaching therof was not vnfrutefull: So; the thynge that seemed to all men agapiste the odye of nature, that no philosophie or mannes eloquence was hablie to perswade, the same did the symple playne preaching of the gospel perswade to all the whole world, with mynaculous wonderes witnessyng the same. Finally after his death vpon the crosse, he rose agayne to lyfe by his owne power, and beynge openly accompanied with Angelles he ascended into the heauens, and shewed vs vnboubtedly whether all once hope oughte to be aduersed. What is more holy than thys mystic? What is more excellent? what is more certayne or euident? This thynge ys we truely beleue, this thynge ys we worthlyl syue, for what purpose shold we respecte from henceforth vnto Jewyshe constitutions? We haue the mistrie of true godlynes, wher doo we then suppe backs vnto those thynges that haue moore superflusion than godlynesse? In case we be laden with synnes, here is the mooste assured remysyon of synnes. If we require learnyng, here is the rule of true godlynes that we oughte to folowe, ys we loke for rewarde, here is immortallitie, wherunto we maye be exalted. Therfore leat vs be contented ( my Tymother) with this telleyngon, and take our leue of the Jewes bayne prescriptioun.

### The iii. Chapter.

The recte,

The spytte speaketh euphently, that in the latter tymes some shall departe from the fayth, and shal geue hebe bnts spyttes of errore, and deceipte doctirines of them which speake false thorothe ipocrity, and haue they consciences marred with an horre yron, false biddingt to mary, and commanduning to abstaine from meates whiche god hath created to be receaved with geuyng thankes, of them which beleue, and haue we the rewr. for al the creatures of god are good and nothinge to be refused, ys it be receaved with thankesgiving. So; it is sanctifyed by the word of god and prayer. If thou put the btherben in p remembraunce of these thynges, thou shal be a good myndes of Jesu Christ, which hast ben holdeynge vp in the wordes of the fayth and of good doctrine, whiche thou hast contynually tolled. But cast away vngodly and olde wynes tables.

**H**ese thynges doe I beate in with so muche the moxe studious diligence as I more dyede peryll, whiche is not nowe gathered by doubtful conjectures, seyng the spytte himselfe foyknowyng thynges to come doeth cleerly and certaynly sygnyfycyng by them whom he hath inspired, that in the later tymes some shall spring vp, whiche shall departe from the spytetts of fayth that the ghoppell teacheth and arde backe buts a certayne Jeweship, and repose the chief principle of godlynes in those thynges, that doo not onely nothinge awaile vnto godlynes at all, but also doo many eviles hurte: and beynge rebelles agapiste the spytte of Christ, shall rather take hebe to deceauyng spyttes, and beynge turned away stome the doctrine of the true God, shal geue theyr rates and myndes to the doctrine of devylls, that in outward shewe of sayned godlynes, shal speake those thynges, that are cleane contrarie to the truthe of the ghoppell, and shall set out the selues in the syght of the simble people in ouewarde apperaunce of holynes, where as in the syght of God they haue an vncleane conscience, defyled and marred and pnynted with many mackes of worldely lustes. Those maner of men, where as they swymme inwardly in malicious rancor, hatered, couetousnes, ambition and other diseasest, that are

that are cleane contraryly repugnaunt vnto true godlynes, yet for that to the intent they maye with a certayne newfangled wondrefull doctrine byring them selues in opinion of godlynes, they shall (after the Escenes example) forbydde lawful mariage, as though wedlocke being chastlye hepte were not honorable before god and the herte undefyled: and they shall require to be esteemed for goddes because they lue single, vmaried, being neuertheles infected with innumerable pestilent vices: & are not so free from sythys luste as from wyrys. They shall also goo about to drawe men backe agayne to make difference of meates, after the maner of the Jewes, as though he incate it selfe had some impurite in it, where as God hath ordyned all kyndes of meates to thys ende, that we shoulde use them temperately to the necessarie relife of oure bodye, and to kepe vp the strengthe with all chankinge hym for hys gentilnes, as many of vs as haue embraced the fayth of þ Gospel in stead of Moyses law, and haizing wypped awaie the mythes of Jewyshe supersticions are broughte to the lyghte of the truch, knowyng that wharsouer is created of almyghtye God, is of it owne nature good, þf a man use it as it oughte to be, and to that end that it was crested for.

There is no kynde of meate to be abhorred or refusid, that is receyued as Goddes bounteous gracie with thankes geuing. Chys is a Jewyshe maner of sayeng and not a Christian: Eat not this meate, touch not thys bodye, weare not this garment, to day do not this thyng nor that thyng. There is no creature impuritie or vncleanesse of the conscience of hym that dieth it be pure and cleane. And albeit there were any impuritie in the meate, yet with hirnes wherwith the larges of god is praysed before meate and with holy wordes and papers it shoulde be made holy and pure, that before was vncleanse. Those maner of baynes smokes are blownen vnto the people by suche as occupye Christes busines unfaithfully, yea rather go about their own gayne. But see that thou auoyde suche maner of crysses, and teache the rythmen those thinges, that thou hast learned of me, and playe the good and bryghe minister of Chryst, disposing entirly and fauthfully his doctrine, that is sette byfferent fro these mennes prescribed appoyntementes. And thus it standith the in hande to do so muche the rather bycause thou art called to be a teacher of the Gospell being not yet of full growen age, whiche is not wonche catalye to swete in to newe fangles, but thou hast ben brought vp (as it were) euyn from thy youth in the fayth of the gospell and in good learnyng, so as thy contynuance ought to make the more practised & strong: and thou canst not chose but be lyke thy selfe in that thyng that thou hast hitterto constauntly followed. Therefore see thou teache thy doctrine worthy the gospell vnto those that thynge acc. But as for other mennes fables and vayne olde wrytes tales (which as impertinent to the mysteries of the Euangelicall fayth I myght rightly cal lewde tales) rejecte them, & rather applie thy selfe to þ exercise of true godlynes, than to contende in wordes with the moche bablyng and most frowarde hynde of men that is.

Exercise thy selfe earier vnto godlynes. For bodily exercise profiteth lytell: but godlynes is profitable vnto al thynges, as al thyngs which haue examples of þ lyfe that is now, and of the lyfe to come. Chys is a fuce sayng, and by all meanes worthy to be allowed. So therefore we laboure and suffer tribulaunce, because we deuel in þ living God, which is the saluacion of all men, specially of those that beleue. Such thynges commande and teache. Let no man despise thy pouchyng, but be unto them that beleue, an ensample in wo; &c.

## The paraphrase of Erasmus upon the first Epistle

word, in connection, in love, in spite, in spite, in presence.

True godlynes, that is placed inwardly in the mynde, can not possibly be distyned nor suffisently prescribed with extēre grosse matters. For fastynge or chōise of meates and suchē other lyke, albeit they semē somētyme to be some-what profitable for the tyme and place, in that they p̄pare the bodye to the bedes of godlynes, yet that profitablenes is nether perpetuall nor of so weighty quale, if it be compated to the inwarde godlynes of the soule: but rather of suchē maner of obseruations springeth almoſte the poplson of true and tyghte godlynes. Fastyng is profitable in place, and contrariwise the same otherwise is pestiferous. To ſome man watchyng is holſome, and to ſome it is deadly and hurtfull. Some tyme it is good to paſſe ouer the Sabbath daye with rest from laboure. And on the contrary ſorte a thyng maye be, wherin it were wi-keidly done to be pylde, whan a mannes neighbours neide requiriteth the bede of charitie. But the godlynes that the ghoſpell teacheth, whiche is grounded upon a ſp̄ecete ſaythe and a true charitie, is profitable in every tyme and in e-very patte of a mans life, and it declareth in a brieſe ſumme, what ſo ever thing is to be desired either in the lyfe preſente, or to be hoped for in the lyfe to come ſo muche that it is not neceſſary for vs to ſeke ſo; anpe ſuccour by anpe other meanes. The thyng that I ſaue is true and vndoubted, and playne, worthy to be receaved of all men. We teache out of all peraduentures that we bothe fele it, and that it is no fable whiche we ſpeake of. O; elles what thyng coulde per-ſwade vs willingly and gladly to ſuffer the ſorowes of this lyfe, to beare with a hattie ſtomacke puniſhementes done unto vs by the wicked, empisementes and deatheſ, oules that we hope after the heauenlye ſuccour in this woldē, and after this life immortallitie. And thys hope we haue ſixed not in Moſes or any other man that myght ſaue our hope, but in the ſprung God, whiche can helpe even the that are deade, & of who ſaluation procedeth vna ni the vniuer-ſall kynde of men, but eſpeciallye vnto ſuchē as haue embracē the faith of the ghoſpell. These thynges compaunde and teache conſtantlye and boldelye ſo as thou mayest ſhewe in thy ſelue the auoritie of a Byſhoppe, before ge auſſured that this doctrine procedeth from Chylt him ſelue. There is no cauſe why thou ſhouldſt be afraide in that thou art but a yonge man, althouȝe in a matter of ſo weighty importance: or why thou ſhouldſt geue place to the ſcowlardnes of them that teache contrarie doctrine. Let humānitie be ſhewed in other mat-ters, but in this caſe where perill of ſaluation is in daunger, auoritie muſt be ſhewed. It is not to be reſpected, howe many peates thou haſt lyued, but what office thou bearest. He is an oſde than, whosoeuer he be that leadeth an entier vpright lyfe, and who ſo euer he be that helþeth a grauitie of manes. There is no perill, that anpe man wyll contēmne the becauſe thou art but a yonge man, in caſe thy lyfe and doctrine be ſuſhe that thone whiche professe Chylt, may ſee therin the exaſple of ghoſpelle godlynes. In caſe they haſt perceave in all thy communication the image of an holye conſcience, in caſe they haſt elſie in the conueniētude of thy lyfe moſtē and purities, in caſe in thy deuoutie doing they perceave a charitie worthy a byſhop, þe in thy ſuffering of ſorowes they ſee thy mynde ſtefastly to truſt in God, ſynally þe they haſt ſee the in al-ſoyntes vordē from humānū lūſtes, they haſt ſoone reuerence the as though thou haſtest bene an olde man long agoe.

If you will come, give attendance to reading, to exhortation, to doctrine. Help ye not  
one another that is in the wrong way, but a gentle the thow to propyce, with the laying on of hands. The people  
are by the anointing of priesthood. These things I command, and give you full power them.  
If any man sin, you rebuke him in all things. Take heed unto thy flock, and  
minister to thy people, and comfort them. If you offend them so do, then spilt not thy flock,  
and them shall depart thee.

I trust in sherte space to see thee , and to helpe the not, onely with my  
complaintes but also with my dedes . In the meane tyme whan I am abiente  
gune diligent attendaunce to thyne offyce so muche the moare that thou mayest  
supplie my parr as well as yf I were there . In stede of my saynges see  
thou vtre readinge of the holy scripture , and accordyng to it teache yf any  
thing be amysse: after it choyce thou, yf thou see any not well occupied . These  
are the principall poyntes of a bysshoppes offyce . It behoueth thee to be  
answerteable vnto the offyce that thou hast taken in hande, whiche was not com-  
mitted vnto the without aduytment , after the maner as soone make them  
kilurz **A**postles and **E**lders . It was not ambition nor the lauour of men, but  
the spirite of god sygnifienz goddes will by the mouthes of the prophetes, that  
appaynted the to that offyce: and than the autoritie of the Elders incontinually  
with layeng on of handes vpon the, committed the towne of a Bysshop vnto  
the . To be brefe, it is goddes gyfte, that thou art instruced wiþ these excellent  
gyftes, whiche declarethee wortyre of this honoure . Therfore, two maner of  
chayres thou art charged withall: boþe that thou shouldest be answerteable to  
the gooones of god, and to the autoritie committed vnto thee . To professe  
**C**hrist, is not an yole nor a delþcate fynaynged matter: it requireth watching,  
atendaunce, and diligente continuance: Wherfore luke that thou forecasle these  
thynges, in these thynges continue, these thynges applie continually, that boþe  
by thy lyvinge and teachunge, euerþ man may see the people ware bettre and  
better . First of all, be thou thy selfe as it behoueth the to be , and than thy god-  
ly life shal aduaunce thy godly doctrine, specially yf thou do it constauntly and  
continually without shynkyng . For truthe endureth for euer: counterfeiting  
lasteth but for a tyme . In case the u accoplyshe these thynges, thou shal receyue  
double frute, fyfþ thou shalfe save thy selfe for uprighte vþing the office  
committed vnto the: than thou shalfe save them also, that take heede vnto thy tea-  
ching . Those that teache righte and lyue wickedly, lyke as they may be profi-  
table vnto others , so vndoubtedly they are hurfull vnto them selues . But  
he, whose lyfe and doctrine boþe, is corrupte, is hurfull two maner of wapes:  
he purchaceth vnto hym selfe damnacion, and leþtþ other in to deſtruccioñ.

The b. Chapter.

¶ Republicke not an elder: rigorously but exhorte him as a father: ¶ younger ~~as~~, as brethren &  
clote wenches, as neither as the younger as sisters, with all pacenes. ¶ Honour thy bbowres  
which are true w<sup>m</sup>bbowres. If any w<sup>m</sup>bbowre haue children or leue w<sup>m</sup>re, let them leave it  
to rule their owne houses godly, and so expensse their eldes. ¶ So that is good & accept-  
able before god. ¶ He that is a true w<sup>m</sup>bbowre and frindesse, putteth his trust in god,  
and continuall in supplications and praynges myght and dñe. But he that myght in please-  
ture, is dead, even yet alwaye. ¶ And these things commandme, that they merte be  
CCC. i. without

## The paraphrase of Erasmus upon the first Epistle

Without rebuke. But if any prouide not for his owne (and specially so; them of his hou-  
mole) the same hath seuered the fayth, and is worse then an iury bell.

**A**lbiet a man must never shirke from the upright sinceritie of doc-  
trine, yet to heale the thinges that are amyssie in a man, it is not a  
lytell auayleable for a teacher or an admonyshet to bse a sofe  
temperaunce. For the autoxite of a bishop must be holden vp  
so, as nevertheleg he maye be quyte without all apperaunce of  
tyrannye, and that he maye appeare in euery condicione, that he  
doeth the thing that he doeth, to thentent to doe good and not of dyspleasance.  
Therefore as many as thou canst bryngte to amendment with lenitie and gen-  
tilnes, it is not expedient to enforce them with rigorous charpenes. For a man  
doeth easlye after him that admonysheth him, yf he perceave him selfe to be  
loued of him that monysheth him. And such is almost the dysposicio of mans  
wyte, that he had leauer be ledde by faire meanes than constrainyd parforce:  
and many tymes thinges are obtayned by faire speche, that a man cannot bring  
to passe with crueltie. So that the electuarie of reprehendynge muste be tem-  
pered accordyng to the age and state of euery one. And forasmuche as it is al-  
lowed not onely among all wel mannered nacions but also even in the congre-  
gacion, þ for sage wylomes sake þ for the use of thinges þ also for restraynyng  
the wantonies of youthe, autoxite shoulde be committed vnto þ auncientes: in  
case an elder chaunce to offend, in any thinge, thunders not at him with cruell  
wordes vpon any suspicion or informacion, lest too quiche admonition exclude þ  
fruict required in admonicio. For it wylbe a double griefe, yf the admonicio be  
bothe checking & procede fro a yong man. But rather obserue þ reverence of his  
age, & exhorte him so, as þ woldest admonyshethe thy father yf he dyd amyssie. The  
yongmen also (bycause thou thy selfe arte a yong man) monysh as þ ethen:  
and rewardes them correccio ought to be more easlye practised, but yet none  
otherwyse than maye stande with charite. Admonishe the olde women þ more  
tenuerice and gentler wordes even as mothers, and beare with their age. The  
yong women correcte louinglye as systers: and behau thy selfe so with all men,  
as thou runne into no smalle suspicio either of couetousnes or of unchastenes,  
either of flatterie or of crueltie. Howe þ wydwores must also haue their honour,  
but namely those, that are wydwores not in tytle but very wydwores in dede: that  
is to saye, those that beynge leste confortles without husbande and children lyue  
after sucher sorte, as they maye for their deserte worthlye be refreshyd of the  
congregacion helpe: the telieste wherof ought to be bestowed not to mayntene  
delicates but to refreshe mysterable necessitie. But in case any be so leste þ  
out an husbande that she hathe children or childrens children, there is no cause  
why she shoulde (as though she were succoules) runne to be founde of the con-  
gregacion: Inasmuche as she hathe them at home to fynde her a lyvinge as  
well as she had an husbande, and such as she owesth ducie unto. Let her not  
therefore deuote her selfe to serue the congregacion, before that she haue shew-  
ed a speciall token of godlynesse towardes her owne famlye. For it muste  
needes be out of ordre, that the duette of godlynes in the pretense of the congre-  
gacion shoulde refuse to doe the bounden ducie of nature. For nature com-  
maundeth vs to requite mutuall good turnes to our parentes, being now desti-  
tute and decayed for age, leynge we had oure begynnyng of lyfe of them.

# of S. Paule to Timothe. Cap.v. Fol. viii.

And in case deathe haue taken them away from vs, it shalbe conuenient for vs to transpose that duetic vpon our children and childrens children: and then it is our dyuerie to entoume after suches sorte, as they maye leare also vpon their duetic againe to cleue suches as dyd them good. This thing not onely the sens of nature doeth allowe, but also it is so great and acceptable before the sight of god, that those wydowes are double synners, that are not onely rebelles vnto god, but also are deafe whan they shoulde heare the commune iudgement of nature, with the whiche euen thole, that haue no knowledge of god, are moued. But a man wyl saye, who is a true wydowe þer yf this wydowe be not. Doubtles she that beyng destitutely lefte without comperte of husbande, of children, of childrens children, of all the worldcs solace, haþe reposed all her whole hepe in god, and now loked no more to be maryed, ne hundeth after any voluptuous pleasures, but haþe dedicated her selfe wholly to god, after the example of the wydowe Anna, geuyng her selfe to prayers night and daye. She it is, that is worthy to be comforstid and refresched of the congregacion, whiche hathe nowe nothinge a doe with the woldre. For a wydowe, that so abytemyth from beyng maried againe, that she maye more felice pareyse her selfe in deliciousnes, liueth not in dede. For she syuech so to voluptuousnes, that she is deade vnto Christ, vno whome none lyueth or liuþ a godlye lyfe. Se thou commandest them therfore, that yf they loue wydowheade, they doe so behauie them selues in it, so as they geue none occasion vnto any man to suspecte envy, as though they be lothe to marie againe not so, loue of chasitie, but to lyue more at libertye being free from the subiectio of a husbande, and to take their ease at their owne pleasure. But vpon what purpose every wydowe chooseth to contynue in her wydowhead, or after what sorte she ledeth her life at home, leue that to þe iudgemente egypt owne conscience. To be bryce, yf any woman in pretence of wydowhead, runne to the congregacion in suche wylle, that she geueth ouer the care of her children, or childrens children, or suche as other wylle belong vnto her faymyle, her I thynke all together not onely unworthy the bishoppes fayour, but also I judge her rather to be accompted among those, that denys þe faythe of the gospel; and be worse than þe ethnikes, by so muche, as it is moxe haynous to forsake the profession that a man haþe taken vpõ him, than not to haue professed it. Hathe not she denys the faythe, that abuseth the pretense of the fauþe, to doe the thinges that are repugnaunt to the doctrine of the gospel? Trulye in her dedes she openlye denys it. And in this behalfe she is doubtles to be accompted among þe heathen women, that they, where as they be straungiers from Christ, doe by the onely gouernance of nature haue þe charge of their familiis: And this maner of wydowe, that was bounden accordinge to the charitie of the gospel to be good to euery bodie to the bittermost of her power, withdraweth her bounden duetic euuen from them of her owne household, and is not allured by the godlynes of the gospel, to doe þe thing, that the prophane & vngodly women doe through the affection of nature. What souer sebes of vertue, nature hath engraffed, the gospelles doctrine taketh them not awaie, but setteth them forewarde and maketh them perfite.

¶ Let no wydowe be chosen under this score yere olde, and such a one as was þe wife of one man, and well reported of in good workeþ of she haue brought vp children, þt she haue to bide strangers, yf she haue washed the saunders fees, þt she haue ministered vnto them which were in adulterie, þt she haue bene continually genþento al manner of good wokes. The text.

## The paraphrase of Erasmus upon the first Epistle

The yonger wydowes refuse. for whan they haue begon to were wanton against Christ, they wyl mary, hauyng dypnacion, because they haue cast away their first farrhe. And also they leare to goe from house to house ydyle, not ydile onely, but also triflynge & vely-  
dowres, speakeyng thinges whiche are not comly. I wyl shewe that the yonger women  
mary, to deceare children, to gybe the house, and geue mont occasion to the aduersarie to  
speake evill. for many of them are alreade turned bacche, and are gone after Sarai.  
And if any man or woman that believeth haue wyddomes, let them ministe unto thē, and  
let not the congregacion be charged: that there maye be sufficient for them that are wyd-  
owes in dede.

This is a thynge that bittrely besemeth the gentylnes of the Christian re-  
ligiou, to chearyshe and louynghye to lusteyn those women that are comfort-  
lely leste desolute: howbeit I would not that shoulde be done caschely and with-  
out aduysement, lest therre ensue a double incommoditie, aswell in that the con-  
gregacion is burthened about their habilitie, and the entretaynement bestowed  
vpon them & are not worthye. To be bysefe, in chosyng of wydowes, two thin-  
ges are chiefely to be respetted, the age, and the somer spent lyfe, lest whan they  
be ones entreyned into the syndyng of the congregacion, they returne after-  
wardes againe vnto mariage with a great deale of shame. And as so: the age it  
is an easye mattier to decerne it. Let none therefore be chosen to be a wydowe  
under thre score yeares olde: forasmuche as that age ought not in the clergye  
to be suspecte of incontinencie, and sheweth good hope, that they wyl not luste  
to be maried againe. Neuertheles that age is not all together throughly to be  
trusted, onles it be approued by former conuersacion of lyfe before. So that it  
is to be marked, whether she haue bene content with one husbande. ( for some  
even in their olde age are not all together voide of incontinencie ). And whether  
she haue with her good dedes gotten her selfe an honest estimacion with all fol-  
kes: whether she haue behaued her selfe uprightly and godlye in <sup>all</sup> thyngynge  
by her children: whether she haue to her smal powre ben herberous to the sanctes,  
lodged them and washen their fete. ( For these maner of offices, even suche  
as be but of smal habilitie, are hable to doe. ) And whether she haue relieved with  
her substance those that were afflicted and pressed with extreme pouertye. To  
be bysefe, whether she haue left no good bede vndone for lacke of her diligencie.  
For it is reason that the congregacion shoulde receyue in to their keppynge a  
woman that hathe so deserued, whiche afore tym haue with her well dophnges  
thus gon about, that she myght be allowed perpetuallye to be a mynister unto  
the congregacion. Fynallye, see thou receyue not the yonger wydowes, nor those  
that be of a suspecte age. It is bettre not to take the profession of wydowhead,  
than to geue it ouer whā it is taken. The bothe of continencie is not to be com-  
mitted vnto fraile appetye age, namely in that kynde. In case chassidie lyke  
them, let them trye at home what they can doe. And if they can not abyde with-  
all there, they maye laboufly without reproche flee to the remedie of wedlocke.  
But we haue learned by playne experiance that whā the yonger wydowes <sup>be</sup>  
on a certayne loue of chassidie for a tyme, folowyng ryght pblenes parchance  
or & honout of þ title, haue addicte them selues vnto þ congregacion, a forsaking  
þ lybettie of macieng again, haue colerate them selues vnto Christ to be their  
spouse, by þ by whā their olde lust pricheth them, they were wyld & wantō to þ  
reproche of Christ, whose yoke they are desyrous to cast of, & take again þ yoke  
of mariage. And in their so doing, they drawe vpon theyȝ owne selues this blotte

of infampe, because they haue made frustate the saythe that they seme to couenant unto Christ, and so they are to blaine twoo maner of wayes; bothe in that they take the profession of chasteitie vnadvisedlye, not hauynge sufficiencelye tryed their strengthes, and in that they lept backe from it whan they had taken it. And albeit it tortune not them openly to marrie againe, yet verilye they lyue syngle after suche sorte that they are a slauder to the congregacion. And bettir it were for them to be holden bider at the comandement of a husbande, and to be occupied in charge of householde, than vndir pretence of wydowhead to sinne moze licenciouslye. For this they are taught of idlenes, þ mazmouch as they haue naught to doe at home, they straye abouit to other folkes houses, wher as it is shame so; a wydowe to walke sole abroade openly, or to other mens houses. Now they are not onely sole, but also babling tale tellers & curios hertenes. For babylunge & cutislyng are accusstained to company together. For in p[re]ce of widowhead & setting out of þ professio[n], it is an easye matter for them to crepe in to other mennes houses, & there seke out secretes whiche they afterwarde clatte out to other, shamefully chattering of mariage, of contention, of the naughtynesses & abomination done in other mens householdes. For these causes sake, I holde it surely better, that the yonger wydowes be rather married to husbandes, by autorite wherof bothe the weaker sexe & the weaker age maye be gouerned, and that they applye them selues to bryng for the children, and take charge of householde rather thā in doing nothing encumbre other mennes householdes. For euen as to stande in awe to the husbande restrayneth the licenciousnes of the sexe and the age, euen so the charges of householde geue them not free leasure to meddle of those thinges that they haue naught to doe withall. To conclude let them o[rd]er their conuictacon by all meanes so, as there be none occasion of fallyng into manyfeste reproche, and so as none occasion be geue to Satan to bewraye and slauder our lyfe by, vnto the enemys of Christes p[ro]fession. I say not nape, but I might seme to caste ouer muche doubte in this behalfe, but that the myschief it selfe teacheth vs thus to beware. For we would not be so narowlye astrayed, lest any suche thing shoulde chaunce, excepte we had al ready sen them chaunce oftemer than once. The examples of some women scape vs, who, whan they are once chosen into the succourc of the congregacion, are ouercommen with lustes, and setuyng Satans are stopped backe and marred agayne. And albeit lacke of ioynter be the leste, that a wydowe (whose age requireth to be maried) can not fynde an husbande, it nedeth not at all, that so pouerties sake, she shold take the profession of chasteitie. For suche widowes waites ought to be relived of her kynsfolkes gentylly liberalite, in case she haue any, either men or wome that professe them selues christianes. For it is no reason, that a Christen man or a christen woman, whose godlynnes ought to succourc even them that are foryners, shoulde suffre his owne kyngwoman wydowe to be leste succoules, and put her to be kept of the congregacions cost, whiche yf it be burthened with every wydowe, it shall come to passe, that whan the stocke is spent by, there shall not be enoughe to kepe those that are true wydowes in dede, who are the owners of this relife and haue none other succourc to lyue vpon.

**C**The elders that rule well are worthye of double honour, most specially they which laboure in þ wordes & teaching. As þ scripture saith: thou shalt not moule þ mouth of þ ore  
CCCC.III. that

The leste.

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that rember out the corne . And the labouer is worthy of his rewarde. Against an elder receave none accusation, but vnder two of thre wytnesse s. Them that sygne, rebuke openly, that other also maye leare.

But lyke as the widowes that haue thus deserued oughte to be horoured accordyng to their portion, even so the Elders are muche more plentuouslye to be maingyned, whiche with the grauitie of these maners, whiche with their auncient vsedome, whiche with their vprightenes of lyfe, whiche with thauotzie of their age, gouerne well the multitude, that is to saye playe the ryght Elders in dede, who aswell for their age as godlye demeanour deserue twythylpe to be kept from nedynge . For so shall they more quietelye gouerne the people, a hauynge wherof to lyue cleane vpon, their autorite shall not be contynued. Neuerthelesse these maner of releties ought mooste specially to be bestowed vpon them, that are lanternes unto the people, not only in vprightenes of lyfe, but also labour in dyspensing the worde of the gospell, and holy doctrine, insasmuche as that is the chiefeſt office and aboue all other mooste holſome unto the Christian flocke . In dede they loke for an higher rewarde, but yet it is ſome partie of conforme in the meane ſeasone, þt ſome ſtrute come preſentlye again vnto them in thole their labours, not to be ciche withall but to lyue vpon. And it iſt againſt right to requyte nothinge of transytoye thinges, and thinges of ſmal worth the vnto him that geueþ a thinge of ſterre gracie price . The labouer ought of duryng to haue his lyuing, in ſomuche that Moſes lawe forbydeth the oþre mouthe to be mouſled, as longe as he is occupied in treadryng out the corne. And doubtles it is moore beſydes humantie to ſuffre him that traualleþ in the gospel preachinge to hungrye oþr thurſte. He huntith not after his hyȝe, but the wo:kener is ſo muche the moore worthye his hyȝe . It is to the comendacion of his godlynes þt he labouer without hyȝe but for all that the people are in great faulter of þt they grudge to celeue the neceſſtie of him that deserueth good, and maye be ſuccourred with a litell . Moreouer thou ſhalte geue this pycota: ryue to the autorite of the Elders, that thou receyue not lyghely enforimation againſt them, of thole whome it becommeth to ſtanbe in awe to them, leſt a hymbowe be opened alſo vnto them, caſhelye to depryte the lyfe of the Elders, againſt whome ther ought no light ſinistre ſuſpicio to be receyued, wherby their autorite myght be hymuſhied . He ought not to be herde that maketh the inforimation onles he proue his obſection with two oþr witnessēs. But in caſe it be to apparent and to muche playne, that it can not be cloaked, but they haue offendid, their correcccion muſt be ſo moderated, that thou neither geue place to the accouſours crueltie, ne yet that their escaping without punishment miniffe a pernicious example to the comenſe multitude. But reproue thou them with thine owne mouthe openlye, that the reſt maye be moore in dredre of a byſthoppes checke, þt they perceue therby, that euē the elders be not pardoned, in caſe they doe any thinge worthye correcccion.

**C**rytene before god and the Lord Iesus Christ, and the electe angels, that thou obſerue these thinges without haſynesse of iudgement, and be nothinge partyſhip. Laye handes ſolely on no man, ne ver be partyſhip of other mennes ſaines: keþ the ſelue patte. Difinche no longer waſer, but vſe a lytell wyne for thy Romackes ſake and thine often byſſeſes. Some mennes ſaines are open beſore hande, and geue before vnto iudgemente; and ſome mennes ſaines folow at ſide. Lykewile alſo, good worþies are manifeſt before hande, and ſure that are otherwylſe, canner bee hyd.

**P**rophane Judges are bounde by their prophane lawes in reſigion, that they  
be

glores, as  
we in oure  
commen  
ſpeche vſe  
to call them,  
ſhermen.

be not corrupcione with affeccions and so geue wronge iudgement. Howe muche more vprightenes besemeth a Byshop either in iudgements, or in puttinge magistrates in office. They are mongled of their othe, whan they shall lyte on gementes, and are affrayed with the religion of false goddes: But I charge the Timothie by God the father ( who beynge witnesse and autour, this matteris practised ) and by Iesus Christe, whose ministres we are, and by the electe angelles arbitours and lokers on of those thinges that we goe aboute, that in practisynge of iudgements thou obserue those thinges that I prescrive unto the, so as thou maiest come to the hearing of causes vperlye and vncorruptelye, not bysyngynge the sentence with the, that fauoure or malice or dyspleasure or any other affection hath secrelye swiked into thee, but of the thing selfe in dede knownen, takynge matter to geue right sentence of, delynyng neither to this parte nor that parte. This vprightenes it is necessarye to expresse, not onely in hearing of causes, but also in chosynge those men that thou comitteest ecclesiasticall administracion vnto. For an hyghe speciall iyschiche springeth vnto Christian people of none oþer fountayne, than whan vnprouytable or elles pestilente hurtfull men be put in office. Therfore laye not haudes vpon any man without delyberate aduisement. It standeth the in hande to tyme and seach the that man muche and long, whome thou muste committre thauozlie of a byshop vnto, whoyl he vse the honore committed to him ether wyls than he ought to doe, it shalbe imputed vnto thee, whatsoevre he doeth amysse. For thou shalte sem to haue fauoured his naughtenes saying thou knewest him whan thou committestest suche a traunple vnto him. But and yf he haue deceated the, yet thou shalce not be hable to escape the blameworthiness of negligencie, because thou committestest so teoperdous a matter vnto one whome thou haddest not tryed. For it ought not to be pouughe in chosing of a byshop, though he be not euill reported of, but it behoueth hym to be excellentlie commended many wayes for his wel doinges. It is not pouughe also for a byshop to set forthe his owne innocencie, but his duetie is also to make good the integritie of them whome he ordyneth. In these thinges therfore see thou kepe thy selfe chaste and pure vnto the Religion, wherof thou hast charge. Thy temperate diet is more notably perceaued vnto me than I nede to warne the from delicatesse. Howbeit this thou arte to be warned of, that abstinence ought so to be measured, as the feblenes of the bodye be not suche, that it be not hable to goe aboute the offices of godlynes. Lyke as a fatte and unreasonablie lustre bodye doþe many tymes holde downe the soule from myndyng heauenly thinges; even so sycknesse of bodye oftentimes hindreth the strength of the soule, that it can not expresse nor set forthe its selfe freely by workes of charitie. I thinche it therfore pouughe for the to haue kepte abstinence to this tyme hitherto, from henceforth drinke not water but vse rather moderate wyne. Consideringe thyne abstinence from wyne vnto this tyme, let that be practised bycause of the heate of thy freshe youthe: but nowe thy healethe must be loked vnto, that thou maiest be hable to accomlyshe and doe all the partes of a byshop. The stomake is refreshed with moderate drinking of wyne, and with drinking of water it is chiefely decaued. To thentent therfore thou mayest boþe helpe thy stomake, and fall seldomer in to sycknesse, than thou arte wonte to doe, vse wyne in dede of medycine, lest afterwarde whan thy strenght is gone, thou be enforced to seke helpe of phisicians. But to returne to the purpose that I nowe

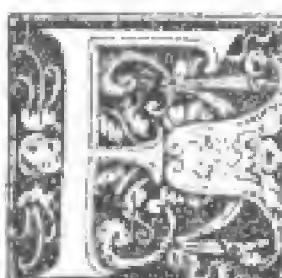
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begane, because thou shouldest not thinke that all the synnes of those that shweare are, shoulde be imputed to the same mens synnes so manifest, that they tary not the last iudgement of god, but runne before the iudgement of theyr owne swynging beynge dammed by them selues before they be broughte in to that iudgement. For bothe the lyfe and doctrine of such men byssereth manifestlye from the doctrine of Christe. For in seide of gospellyke godlynes they teache Jewyshe superstition, and as for their lyfe, it is infecte with ambicion, hastynge hande makynge, and other mischeuous despyses. As for these maner of men, lyke as thou mayest lawfullye iudge of them, so must thou rendre accoupte of them. Moreover some folkes naughtines is so closelye hidden, that it can not be deprehended by mans iudgement, but is reserved to the iudgement of god, wher in all thinges shalbe made naked, for those mens faulte thou shal not be in haungier before god. In lyke case, some folkes good warkes are so manifest, that they neve no commendacion of man. To suche therfore shall euery man accompany himselfe safelie, lyke as he ought to absteyne from the compayne of them that are openlye wyched. Furthermore, those that ordre theyr lyfe with such subtylite, and in outwarde shewe of godlynes byssimble the malice of theyr harte after suche sorte that they deceave the iudgement of man, those we wyll leue to the iudgement of god. For christian godlynes is not ouer muche suspicous.

### The vi. Chapter.

The syte,

¶ Let us many seruauntes as we under the yoke, counte theyr masters worthye of all generall, that the name of god and his doctrine be not evill spoken of. Se that they which haue belouynge maisters, despise them not because they are brethren; but rather do scrupule, for almyghte as they are belouynge and beloued, and partakers of the benefyte.



Whereto, it is not out parte to rebuke the lyfe of them, that are straungiers from the profession of Christ, it is rather requisite for vs to prouoke them unto a better mynorie with our good turnes, than to kynde them with taunting cheches. Religion ought so to be ordred, that it seme not to be occasion of sowyng of sedicion. In suche affaires as we haue necessarielye to doe with the Ethnikes, let the persecute by vs that we are become the more diligent to doe good, by cause of religion, and not moxe vnyprofitable nor moxe ouerthywaste. For by that meanes they shalbe moxe easlie allured into our felawshyp of religion. Therfore as many as beynge bondis seruauntes haue obtained Baptisme, let them remembre that they are set at libertie by manumission from the lordelhip of synne and not made free from their masters right of autoritie. And therfore it is not semely that vpon trust of their profession they shoulde briste aganist their maisters, as loyked persons and unworthye that a Christian shoulde doe service unto them. But let them onely consider that they are their masters, and therfore let them esteeme them worthye all honor, that the name of god and the gospelles doctrine come not into an evill reporte and hate, in case they shal persecute men become thonghe it the more sturdy and moxe untractable. But let them rather be moxe diligent in service doyng than they were afore, and more glade to obeye as doynges scrupule with a good wyll, that theyr maisters beynge prouoked with thole thinges, maye the moxe easely receyue the gospel preaching. Then moche lesse ought thole seruauntes, that haue Christian

thian maisters, to set lesse by them because, for þ þprofessiōn of the commūne faſh, in ſcide of maisters they are become þz ethen. But in almuſche as they with-  
þdȝ we not their bounden duetie from Chriſtian maisters, it behoueth them to ob-  
þver that Chriſtian maisters fo; two maner of cōſideracions. fyſt in that they  
are their maisters, than in that they are felowes in religion, for ſtoute blatey-  
nes, takyng loue: & for awful maisters, beginnyng to be beloved: and for thysa-  
tenyng maisters, become good maisters. fo; moſe is to be done for þ deſeruour  
than for þ exactour, moſe for the louyng maister than impetuous comauyning  
maister. fo; þ is not properly a bondage but to doe one good turne fo; an other.

**C**These thinges teache & echoze. If eny man folowe other doctrine, and enclyue not vnto  
to the wholesome wordes of our Lord Iesu Christe, and to the doctrine whiche is accor-  
ding to godlynes, he is putt vp, & knoweth nothing: but wasteth his braynes aboue que-  
ſtions and ſteys of wordes, whertoſ ſprungt enye, ſteys, ralpuges, cuyl ſurmpynges,  
varne dyſciplinacions of men that haue corrupte mindes, and that are cobbed of the truthe:  
whiche thynke, that laice is godlyneſſe. From them þ are loſe ſeparate thy ſelue. God-  
lyneſſe is great rycheſſe: þ a man be content with that he hath. For we brought nothynge  
vnto the world, neuer maye we taſt any thiſg out. But when we haue loue and rayuent  
we muſt therwith be content. They that mylbe rych, fall into temptacion and ſnares of  
the deyle, and into many folyshe and no plam lufes, whiche drawe men into perdition  
and deſtruicion. fo; courtoſnes of money is the rore of all euyl: whiche wylle ſome  
luden after, they erred from the faſh, and caughte them ſelues with many ſorwes. But  
thou haue of God, mylche thiſges. folowe ryghtewiſnes, godlynes, faſh, loue, paci-  
ence, mylkers. Right the good lyfe of faſh. Laye hande on creſtall lyfe, wchranro thou  
art also caſted, and haſt profefſed a good profefſion before many wiſcenes.

**The text.**

These thinges teache with auoytie: vnto these thinges echoze them that  
be ſlache. This doctrine is a true Gospellyke doctrine, that maketh vnto god-  
lynes of lyfe, a makerh þs bothe accepted of god and beloved of men. If any  
man byng in a conterarie doctrine vnto this, and geueþ not hymſelue vnto the  
moſt true wordes of the Lord Iesu Christe, nor obeyeth vnto this doctrine  
whiche beynge agreeable vnto the gospell calleth not men vnto ſuperiſtious  
queſtions but vnto offiſes of godlynes: ſuche one the leſſe true knowledge he  
hath, the more he taketh upon him. fo; lyke as knowleſge is a modiſt thiſg,   
even ſo there is nothing moſe hyghe mynded or ſtubborn than folyshe igno-  
raunce. And he þ is taken with that dyſeaſe, and is turned away from the syn-  
cretic peace of the gospell, outageth about certaynqe queſtions, without conſidera-  
tion of the lyfe, branlyng with wordes, which are ſolotel auaypleable vnto true  
godlynes, þ they rather engendre a miſchiſe of Chriſtian godlynes, þ because that  
of ſuche maner brabliyng ſtrikes acryſeth enye, whyle by dimyniſhynge of o-  
ther mens auoytie we ſeke auoytie vnto our ſelues: There acyse also conten-  
cions, whilſt by reaſon of hoot chidynge none wyll geue place þuto an  
other; there acyse also ſcoldinges as often as the inacte groweth in to outrage;  
there acyse also wyched ſuſpicions againſt god, whā thoſe thiſges, that ought  
to be beleneid without queſtioniung, are called by humayne reaſonynges in to  
queſtion as doubtfull thiſges. And many theſe be that as it were with a con-  
tagiouſnes are infected with the rubbyng of thiſ ſcabbe of men, whose myndes  
are infecte with naughtye couetous luſtes, and beynge blynded therewith they ſee  
not the truerh of the gospel, nor conſerue their doctrine to thiſ ende, but rather  
they meaſure godlynes and religion by their owne gayne, and woulde haue the  
thing to ſeme moſt holyc, not that maketh other men moſe acceptable to God,  
but that can byng them ſelues to be best ſet by, & get them moſte auantage.  
But thou mayest not in any wyſe thiſke, þ thoſe men can be othercommen with

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any dysputacōs. For lacke knowledge is a stubburne matter. And albeit they perceave the truthe never so well, yet they acknowledge it not, because it is not for thē profyte in comparison of the thing that they goe about for their owne purpose. Steue not therfore with them bothe out of fassion and in dayne to. But withdrawe thy selfe from their compānie. Let them hunt after their pelfe, let them make marchauntrie of the gospelles doctrine. Unto vs it is a plentuous great gaynes, if we maye waue ryche in godlynes, if we maye waue ryche in true goodes of soule, and be content with those thinges that suffice unto þ necessitie of the lyfe present, insasmuche as our spedye tournaire is to the lyfe that never shal dye. It is a greate matter to heape vp those riches þ wyl never leue vs. But to what purpose is it to carke a care to heape riches together, þ nothing are othes, þ we are by and by enforced to leauie them to othes. For lyke as we brought none of them into þ worlde wþ vs whā we were boorne, so shall we carke nothing awaie with vs whan we dye. To spende ryches wastefully vpon pleasures it is a myschiefe, and to hooarde them vp it is a sondre myschiefe. As for vs, we measure the vs of suchē thinges by the bondes of nature, and whan we haue competent wherwith to be clothed and fedde, we require no further. And a competent dict and clothing is easilie had every where. For they are not to be had for excesse but for necessitie. A small thing easelie necessarie, but the greedyness of riotous excesse is insatiable. It is a great wormyng, with þ losse of money to augment þ treasure of godlynes. And it is a great losse, for a lytel sayl luccre to lose the riches of immortallite. The care for riches and care for godlynes accorde not together in one. For whose herres are once throughtlye occupied with helpe to be ryche, are enticed to many fylthye matters, and fall in to snare and many couetous desyses, not onely folyshe but also noysome. For this couetous lustyng commeth not without compānie, but bringeth a great towne of myschiefes with her, þ syde, dysordaine, ambition, violence, dyscente, iniurie, riot, boſumptuousnes and suche maner of other pestilences, whiche by lytell & lytell burthen a man, and dwelle him downe in to deſtruccion and marryng, so as now he shall not onely be to him selfe but also unto other ( that he hath the rule ouer þ destruction and a master. The greater the honouer is that he beareth, so muche the more ferre it bchoueth him to be from the spicce of this myschiefe. The hyghest autorite requireth the hyghest integracie. But nothinge is throughtlye þrightlye done, nothinge is without corruptione done of him, whosoeuer he be, that hathe auarice of his counsayle, whiche is so ferre byßtaunte from honestye, that it is even the roote and sede of all maner myschiefes, yea althoughe riches seeme to beare a certayne wondrefull shewe of felpcitle. Some men beinge traſſed in this bayte, whyle they are gredie after riches, haue ben corrupte wþ couetous desyses, and haue wandred astray from the syncritie of saylhe that the gospel teacheth, settynge before their eyes an oþer matke to shote at than Christe, and wher as they leke to lyue pleasauntlye, they haue wrapped them selues in many sorowes, scrapping that with muche paynes þ they must kepe with muche care, and that, whiche þf it shoulde fortune to be taken from them, shold grevouslye wounde a couetous herre. These belonȝe to suche as haue debyrated themselves to the god Ǣidon. But thou whiche arte consecrated unto god, flee from these thinges þ are vñworþy the professiō & folowe true riches, as righteousnes, godlynes, saylhe, charitie, pacience, mickenes. Ryghteousnes to kepe þ safe withall from all maner of vices: godlynes, to loue god withall & thy neighebors.

# of S. Paule to Timothye. Cap. vi. fol. xviii.

for goddes sake: Faſthe, wherwith(hauyng the helpe of god) thou ſhalt not be turmoyled with care of ſuche thinges: ihatitie, to doe good vnto all me withal: patience, whereby throughte hope of the immortallitie to come, thou mayest con-tyne ſedfaſte in aduerſties and in Horninges of perſecutions: And mickleſes, to beate gentleſe the weakeſes of oþer. These thinges can not the man poſſible kepe ſafe, that thinketh he muſt doe all thinges for ryches ſake. As fo; the, thou haſt taken vpon the an oþer maner of course. Thou art encreed an excellent great fyght, not the fyght of courtoſies but of faſthe. And it is no ſmall rewarde that is laþed vp for it. For this matere is not taken in hande by thee to be riche of momentārie and falſe ſeyned goodes here in this worldē, but to at-tyne lyfe eternall. To this purke, to this wortke, p̄cace thou withal vþ-lygent enþeuotie. To this matke, god (the true teþwarder of thy traþyle) haþe called the, which of his owne iudgement haþe chosen thee to be a Wyþhop ouer the people to the glōre of Chriſt. This, at the taking of the offyce of an Elder, thou byddest proteſte and that before many wytneſſes. Thy profeſſion is of highe excellēcie, but to frame thy ſelue answertablie lyke vnto it, thou haſt neve muſche diligētlye to watche aboue the. Albeit thou paſſe not inſide vpon ſo highe a rewarde, yet paſſe vpon god the loker on, let the expecacōn of ſo many lokers on beſide moue thee, let the reuerence of ſo hyghe an offyce that thou haſt takēn in hande moue thee.

I geue the charge in the light of god, which quicheneth all thinges, and befo; t̄ Iesu Chriſt (whiche vnder Pōurius Pilate wiþneſſed a good wiþneſſing) that thou heþe the comman-  
dement, and be without ſpot and vñceþakable, vntyl the apperyng of oure Lordē Iesu Chriſt, whiche apperyng (in his tyme) he ſhall ſhew, þis biſſed and myghtye onely, kynge of kynges, and loerde of lordes, whiche onely hath immortallitie, and dwelleth in the lyght  
that no man can attayne, whome no man hath ſene neither can ſe, vnto whome be honours  
and rule eternall. Amen. The text.

This I eftſones commaunde, and beseche the by god the father, whiche is the auþor of lyfe vnto all men, and shall rayle the dead to the lyfe that never ſhal dye by his ſonne Iesu Chriſt, whiche vnder the iudge Pōnce Pilate Oþronke not from the offyce that he had receyued of the fader, even vnto the croſſe, that thou ſo behauie thy ſelue in the traþyle committed vnto thee, that thou geue occasyon to thy ſelue of no blotte nor blame worthynes: and that ſee thou doe conſtantly not onely vnto mans ſright but muſche rather lokynge fo; the com-  
myng of oure Lordē Iesu Chriſt, whiche he ſhall ſhewe againe vnto the  
worldē in his tymes, even that biſſed one and onely myghtye kyng of kynges,  
and loerde of lordes, whiche onely hath immortallitie of himſelfe, whiche onely  
dwelleth in the lyght that cannot be acceyned vnto, whome no man hath yet  
ſene, nor is hable to ſee. To him be honoure & power world without ende. Amen.  
Suche excellēt autors of thyne offyce þ haſt, þ thou ſhouldest despaire nothing  
of thyne auþoritie: Suche parfyte lokers on and iudges thou haſte, that thou  
ſhouldest dae nothing otherwyſe than thou oughteſt to doe: Suche valeaunte  
protectorisſt thou haſte, that thou ſhouldest not dreade the ſtorines of merries  
perſecutions: Suche lyþerall rewardours thou haſte, that thou ſhouldest no-  
thing doubt of þ promyſed rewardeſ. And vnto them all the glōre of þ gospel  
is to be referred, that man ſhoulde not therof chalenge to hymſelie any p̄pryle.

Charge them whiche are riche in this worldē, that they be not hys mynded, nor reſt in  
enþeſen riches: but in the fyngir God, (whiche giveth vþ abundance of all thinges to  
enþeſen them) that they doe good: that they be riche in good workeſ: that they be readye to  
geue and glablie to diſtributie, laþing vþ in ſtote fo; themſelues a good foundation as  
gaine

The text.

## The paraphrase of Erasmus upon the first Epistle

gainst the true to come, that they mape obtaine eternoyle lyfe. O Timothe, saue that whiche is gesuen the to kepe, and a synglyngly vanities of voyses and oppesicions of science, falsly so called, whiche science whiche soms professe, they contynge as concteyng the fauor. Grace be with the. Amen.

I have declared how pernicious a malleit it is for them that professe Christ to set their studie vpon tyches. And if there be among our sorte any, that haue chaunced vpon thos tyches substantiis, for the whiche this p[re]fessio woldre recometh men tyche and fortunate, and reuerentie and honouretie them as halfe goddes: comandme them, that they be not (as the commune sorte is) hyghe mynded in trustyng vpon their tyches, nor that they repose their chiche helping felicitie in thinges, that are sy; ne warne, than so incertaine that ys casuallie take them not awaie, yet at least death despatcheth vs from them. But let them rather trust surely in the lyuyng god, that never forsoke me eyther quicks or dead, masimuche as he is vnsaungeable, of whose iheralitie commith whatsoeuer this woldre yeldeth vnto vs plenuously of pearely tenuies, for oure p[re]fet vse, and not to hooode vpon tyches. And let them rather conuerte their study to this ende, that they mape exercyle them selues vnto good w[or]kis, whiche they mape be made trulpe tyches, and let them be wealthye rather in good debes than in lordely possellions: & that, that they haue, let them so possesse, as thoughe it were comune, and not their owne, and let them therwith be glad to geue vnto the nede, and not dysdayne the rest that are but of small substance, and let them shewe them selues gentilly and frendly in the compa[n]y and familiaritie of the commune sorte of lyfe. For wealthie hathe comonly these companyens with her, dysdayne & statelynes. Let them not put their trust in their gorgious great buyldingis: for nothing in this woldre is longe durable. But rather with true vertues let them laye for them selues a stronge and a good foudacion againe y woldre to come y they mape attayne to the true lyfe, that is to saye, the lyfe that enclasteth. For what other thing is this lyfe, than a race vnto death? we must lare all carefulnes of transitory thinges abyde, and make spedye haste vnto it with all diligent studie. O Timothe, I clesones desyre & beleche the againe, kepe faithfully this doctrine, as it is committed vnto thee, and suffice it not to be defyled with humayne leatrynges. No that thou canst not possiblie doe onys (as I wathed the before) thou recerte the chattering warne v[er]blable of these me that goe about to byng them selues in a false estimation of knowledge, by reason of humayne questionis and sophistical quodities: masimuche as mans knowledge consistyng of opinions contrarylye repugnant amonoge them selues, is not wortyng to be called knowledge. We know nothing more certaintie than that, whiche the doctrine and belefe of the gospel hathe peruwaded vnto vs. Furthermore some men, whylest they goe aboue to seeme learned and wyse, through the humayne reasons, through the sophistical wagglingis, through new learnynges whiche they themselues haue occupid, haue wandred astray fro the sincerite of y faythe of the gospel, whose propertie is, to beleve & not to dyspise, nor is catred awaye with mens decrees from the p[re]scripte commandementes of god. And to thintent thou mayst perceave that this Epistle is not countrefaictie, I w[ill] subscribe these wordis with myne owne hande that thou well knowell: Grace be with the. Amen.

Thus endeth the paraphrase vpon the  
first Epistle to Timothe.